DOCUMENT RESUME

ED 089 556 FL 004 889

AUTHOR	Bloch, Bernard; Jorden, Eleanor Harz
TITLE	Spoken Japanese: Book One.
INSTITUTION	American Council of Learned Societies, New York, N.Y.; Linguistic Society of America, Washington, D.C.; Spoken Language Services, Inc., Ithaca, N.Y.
PUB DATE	72
NOTE	386p.
AVAILABLE FROM	Spoken Language Services, Inc., P. O. Box 783, Ithaca, N. Y. 14850 ($7.00; records, $50.50)
EDRS PRICE	MF-$0.75 HC Not Available from EDRS. PLUS POSTAGE
DESCRIPTORS	*Conversational Language Courses; Cultural Education; *Independent Study; *Japanese; *Language Instruction; Language Skills; Modern Languages; *Textbooks; Uncommonly Taught Languages

ABSTRACT

This course in spoken Japanese is intended for use in introductory conversational classes. This text is divided into two major parts, each containing five learning units and one unit devoted to review. Each unit contains sections including (1) basic sentence and pronunciation practice, (2) grammar notes and exercises, and (3) conversation exercises. The lessons, based on experiences commonly shared in the Japanese culture, are structured for independent study or classroom use. A key to exercise and tests is included. (RL)

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Bernard Bloch & Eleanor Harz Jorden

SPOKEN JAPANESE

BOOK ONE

Spoken Language Services

FL 004 869

This is one of a series of self-teaching textbooks in more than thirty languages prepared under the aegis of the American Council of Learned Societies and the Linguistic Society of America. There are four hours of recordings keyed to the printed text.

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Published by

Spoken Language Services, Inc.
P.O. Box 783
Ithaca, New York 14850

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INTRODUCTION

1. The purpose of this course is to give you a general introduction to the Japanese language. It contains all the essential grammar for learning to speak everyday Japanese; and its vocabulary, though small, is built around a number of the most useful and common situations. The course is based on the principle that IF YOU WANT TO LEARN TO UNDERSTAND A LANGUAGE, YOU MUST HEAR IT SPOKEN, AND IF YOU WANT TO LEARN TO USE IT YOURSELF, YOU MUST PRACTICE SPEAKING IT.

The students for whom this book is written will often have no teacher available. Accordingly, the course has been made as nearly self-teaching as possible. This Manual covers the course completely; you will need no other reference material.

2. The Japanese language is spoken by about 73 million people in the islands of Japan, and by more than 5 million others in Japanese-occupied areas (Korea, Formosa, Manchukuo, and the Pacific Islands). So far as we can tell, it is not closely related to any other language in the world. The common notion that Japanese and Chinese are related arises from the fact that the Japanese write their language with symbols taken over from Chinese. Actually, Japanese is no more similar to Chinese than it is to English.

The Japanese spoken in different parts of Japan is not all of one kind. Speakers in different parts of the country use different varieties or dialects of the language, just as Americans do in different parts of the United States. Unlike the United States, however, Japan has adopted one variety as the standard—the speech of educated persons in Tokyo. The Tokyo dialect is taught in all Japanese schools, and has thus come to be understood and accepted in all parts of the country. This is the variety of Japanese taught in the present Manual. If you learn it, every Japanese will understand you, and most Japanese, except some living in country districts, will be able to use it in talking to you.

If you find yourself in a part of the country where the usual pronunciation is different from the kind taught in this Manual, you should imitate the people around you. All varieties of Japanese are equally correct, so long as native speakers actually use them.

3. You will need two things for your course in spoken Japanese: this Manual, and a native speaker of the language. The two must be used together; neither one is of any use without the other.

The Manual has been so organized that you can use it either by yourself or in a group. If you work in a group and have no regular teacher, choose one member of the group to act as LEADER.

4. **A native speaker** is the only good source of first-hand knowledge of any language. Only a native speaker can tell you whether your pronunciation sounds normal, and whether the sentences you use in your Japanese conversations are actually Japanese.

The method used in this Manual requires the presence of a native speaker of Japanese at every session of the group. If no native speaker is available, you can use instead the phonograph records that are supplied with the Manual. Even if you have a native speaker at hand, you can still make good use of the phonograph records for extra drill and for review. The records can't answer questions, but they can give you the same word or sentence over and over again in exactly the same way.

The native speaker is referred to in this Manual as the GUIDE. The Guide's job is to act as a model for you to imitate, and to check your pronunciation and usage. He is not responsible for selecting and arranging the material to be learned, and he should never try to explain Japanese grammar to you. This is done by the Manual; no other teacher is necessary.

If possible, your Guide should speak the kind of Japanese shown in this Manual; but if he speaks a slightly different variety, or if his speech differs from the printed version in the place of the word accent, don't worry about the difference. So long as he is familiar with the standard language taught in Japanese schools, his pronunciation will be just as useful to you as the straight Tokyo version marked in the Manual. When the Guide and the Manual differ, follow the Guide. Only by direct imitation will you learn to speak with fluency.

THE GUIDE IS ALWAYS RIGHT. Since he is a native speaker of Japanese, whatever he says in his own language is correct. If there is a difference between the Guide and the Manual on a point of usage, the reason is not that one or the other must be wrong, but that not all speakers of Japanese talk in exactly the same way.

This does not mean, however, that the Guide is equipped to explain his language to you or to tell you anything useful about its grammar. No person, regardless of his native language, can analyze and explain the facts of language unless he has made a special study of the subject. For all grammatical explanations, you should rely exclusively on this Manual.

In working with a Guide, always bear in mind that what he should give you is not remarks ABOUT the language but the LANGUAGE ITSELF.

5. **The Manual is divided** into five major parts, each containing six Units. The last Unit in each part is a Review. Except for these Reviews, Units are organized according to the following plan.

The Unit consists of three Sections. Section A contains a list of Basic Sentences, a Pronunciation Practice (in Part One), Notes, and an Exercise, as well as instructions for studying. Section B is organized exactly like Section A. Section C contains a final check-up on the Unit, a model conversation called Listening In, and a passage devoted to Free Conversation.

The new words and expressions introduced in each of the five parts of the Manual are listed in vocabularies at the end of the Review Units. At the end of the Manual, you will find two complete vocabularies—Japanese-English and English-Japanese—containing all the words used in the course.

6. **The Basic Sentences** in each Unit (Sections A and B) are arranged so as to give you a number of new words and a number of new ways of saying things. Normally, the new expressions in each sentence are presented separately in a 'build-up' before the sentence itself.

On the printed page the Basic Sentences are arranged in two columns—the Japanese on the right and the English on the left. In translating the separate words and phrases in the build-up before a sentence, the English equivalents follow the Japanese as closely as possible; in translating a complete sentence, the English equivalent often renders the meaning rather freely instead of copying the Japanese word for word.

YOUR FIRST JOB IS TO MEMORIZE THE BASIC SENTENCES. Practice them until you know them cold. Until you can rattle them off without hesitation, until you can understand them instantly and completely when you hear them, you haven't learned them. Without this first step, none of the rest of the work in a Unit will be of any use to you. Above all, never study the Notes or try to do the Exercise in a particular Section until after you have learned the Basic Sentences.

Why memorize the Basic Sentences?—Because this is the quickest way to build up in your mind a stock of sentence patterns for actual use. Without such a stock, you will never get beyond the stage of putting one word painfully after another; with it, you can think in whole phrases and sentences, the way a native speaker does. Some of the Basic Sentences will come in handy just as they stand; others will probably never turn up in actual conversations. But all of them are useful as examples of common constructions, and all of them contain useful words.

7. **The Pronunciation Practices** in Units 1 through 5 are intended to help you improve your ability to imitate the Guide. No language has sounds exactly like those of any other. In Japanese you will find some sounds completely different from anything we have in English; and even the sounds that seem familiar to you are just different enough to require practice.

A good pronunciation is important for a number of reasons. If you expect to be understood when you speak a foreign language, you will have to pronounce it more or less the way people are used to hearing it. You may get by with a less-than-perfect accent; but if you vary too far from the natives' way of talking, people may not be able to understand you at all. Moreover, the closer your own pronunciation comes to that of the native speakers around you, the more easily you will be able to catch what they are saying, and the more quickly you will be able to pick up new words and phrases when you hear them.

8. The Notes in Sections A and B of each Unit summarize for you the facts that you have learned in the Basic Sentences. Most of the Notes contain nothing that you could not figure out for yourself on the basis of what you have learned; but they are useful in saving you time and energy. Careful study of the Notes will show you how to use the expressions you have learned in new sentences of your own.

9. The Exercises in each Unit give you a chance to test yourself on the material you have learned. You should work through these Exercises carefully, without looking back at the Basic Sentences or the Notes. If you find that you can do them easily and without mistakes, it means that you are ready to go on to the next Section. If the Exercises seem difficult or if you make a good many mistakes, you need more time on that Section before continuing.

10. The Listening In in Section C gives you a number of conversations using the vocabulary and the constructions that you have learned up to that point. By listening to these conversations as they are read aloud by the Guide or by the voice on the phonograph records, you will get practice in hearing and understanding Japanese. You may also get ideas from these model conversations for further conversations of your own.

11. The Free Conversation at the end of the Unit represents the central aim of the course. To converse easily in Japanese, you must know thoroughly everything that has been introduced in the Unit you are working on. It is not enough to understand the new constructions; you must be able to say the Japanese sentences without hesitating and without having to translate in your mind from English to Japanese. Only constant drilling on a number of memorized sentences will give you the fluency that you need for ordinary everyday conversation.

When you take part in a conversation with the Guide or with other members of your group, try to speak easily and naturally. Don't try to bring in new expressions that have not appeared yet in the Units. Stick to what you have studied and practice it thoroughly. If your conversations during the first few weeks seem pretty simple, remember that you cannot talk about more interesting topics until you have mastered the fundamentals

12. When you have finished this course, you will have a valuable tool: the ability to talk with people who know Japanese but not English. You must not think, however, that the thirty Units of this Manual have taught you everything there is to know about speaking Japanese. You have been given a good start, and a solid foundation to build on; you should go on from there and learn by observing the usage of native speakers with whom you come in contact.

Whenever you have a chance to speak Japanese, be on the look-out for new words. If you hear a word that you don't understand, ask for the meaning in Japanese. Keep adding to your vocabulary; keep polishing your pronunciation; keep practicing constantly.

SPOKEN JAPANESE

ERRATA

BOOK ONE

Only the most serious errors have been listed here. The student should make the corrections before he begins using the book.

page 25, Conversation 2: delete the line "D asks him what he wants."
p. 25, Conversation 3: in the line "E asks if this building here isn't a hotel" for "isn't" read "is"
p. 42, sentence (c): for "from" read "to"
p. 67, sentence 117: after *uti* insert *e*
p. 69, column 2, line 3: read "habitual"
p. 74, sentence (a): in the English, read "My friend does factory work."; in the Japanese, for *de* read *no*
p. 88, sentence (g): for "this" read "that"
p. 89, top line: for "sentence" read "sentences"
p. 97, sentence (e): for *ni* read *de*
p. 118, sentence (a): in the English, for "badly" read "fast"; in the Japanese, for *wáruku* read *háyaku*
p. 118, sentence (g): for "that" read "this"
p. 122, sentence 181: for *wa* read *ga*
p. 124, column 2, line 9 from bottom: for *o* read *ga*
p. 128, sentence 181: for *wa* read *ga*
p. 142, column 1, line 3: for *Anáta* read *Asitá*
p. 150, under *aikawarazu:* for "with" read "without"
p. 150, under *Beikoku:* for "American" read "America"
p. 151, under *hi:* read "sun, day"
p. 155, column 3: *zidóosya* should stand before *zimúiñ*
p. 162, column 2, line 3 of note: for "23 cents" read "50 cents"
p. 168, Exercise A, No. 6: for *yasai ya* read *yasai to*
p. 180, last line: for 600 read 660
p. 181, sentence (d): after *yoñzyúuneñ* insert *ni*
p. 182, sentence (i): for *soko de* read *soko ni*
p. 195, sentence (l): for *noru* read *notte iku*
p. 221, sentence 5: for *de* read *ni*
p. 238, column 1, line 3: after *Ueda-sañ* insert *wa*
p. 245, sentence (j): after *hassatú* delete *o*
p. 272, line 5: after *átuku* delete *ni*
p. 275, line 3 of note: for "first (directly after the noun)" read "first or second"
p. 281, sentence (h): for *omeigosañ* read *meigosañ*
p. 296, line 6 from bottom: read *mañnéñhitu*
p. 307, sentence 297: for *wa* read *ga*
p. 316, line 5: for 309 (sentence number) read 307
p. 323, top line: delete quotation mark before "all"
p. 345, column 1: *aói* should stand after *áni*
p. 346, column 3: for *harau* read *haráu*
p. 347, column 1: *higasi* should stand before *hige*
p. 347, under *hito:* read *otoko no hitô*
p. 352, column 1: after *tomaru* insert (II)
p. 352, column 2: *Tyótto* should stand after *-tyoo*

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PART ONE

UNIT 1

GETTING AROUND

Don't start with this until everyone has read the Introduction and you are sure you are starting right.

To the Leader: Read the following to the group before starting in with the Guide or records on the Basic Sentences. Be sure everyone understands what is going to be done.

SECTION A

In the list of Basic Sentences, the Japanese material appears in the right-hand column, written in a simplified spelling that will help you to follow the sounds as you hear them spoken and to recall them later on. The English equivalents of the Japanese words and phrases are given in the left-hand column.

If you have a Guide, here is what you should do in studying the Basic Sentences:

1. The Leader reads the first English word or phrase.
2. The Guide speaks the Japanese.
3. The whole group repeats what the Guide has said.
4. The Guide speaks the Japanese again.
5. The whole group repeats it again.

Proceed in this way through the whole list of Basic Sentences, with the Leader giving the English equivalent first, the Guide speaking the Japanese twice, and the group as a whole repeating it after him each time.

If you are using the phonograph records, they will give you steps 1, 2, and 4. There is a pause in the record after each Japanese word or sentence, so that the group can repeat it.

Listen carefully to what the Guide says, and while you listen, try to keep in mind the meaning of what he says. When you repeat a word or a sentence after him, imitate him as accurately as you can. Copy the sounds he makes, the ups and downs of his voice, and the pauses he puts into a sentence. Try to make your own voice sound as nearly as you can like an echo of the Guide's. *Don't hold back because you are afraid of making mistakes.* Everybody makes mistakes at first, and the only way to correct them is to keep on trying. Speak up loud and clear, and always keep the session as lively as possible.

As you listen to the Guide and as you imitate him, keep your eyes on the Japanese spelling in the right-hand column. If you do this, you will soon learn what the letters stand for, and will be able to use the printed material in this book for individual study. However, you must always remember that the spelling is not the language; your job in this course is not to master the spelling, but to learn to recognize and produce the sounds. The best way to learn a language is through the ear, not through the eye. *Whenever the spoken sounds that you hear from your Guide seem to disagree with the spelling in this book, follow the sounds and skip the spelling.*

As long as you have a Guide or phonograph records for this course, do not try to read ahead from the Japanese spelling. It is much better, at least in the first twelve Units, to say nothing in Japanese that you have not first heard from a native speaker. Practice the Basic Sentences whenever you can with your Guide as a model; hear before you speak; and imitate before you strike out on your own.

NOTE: In the English equivalents in the left-hand column you will sometimes find words enclosed in parentheses ( ) or square brackets [ ]. Words in parentheses are explanatory, or represent something in the Japanese that needn't be expressed in the English equivalent. Words in square brackets are put in to make the English sentence sound smoother and more natural, but do not correspond to anything actually present in the Japanese.

1. Basic Sentences

Record 2A, beginning

ENGLISH EQUIVALENTS	JAPANESE
1. Good morning.	*Ohayoo gozaimasu.*
2. Good day *or* Hello.	*Koñniti wa.*
3. Good evening.	*Koñbañ wa.*
how?	*ikága*
4. How are you?	*Ikága desu ka?*
health *or* good spirits	*géñki*
5. I'm well.	*Géñki desu.*
as usual, without change	*aikawarazu*
6. I'm well as usual.	*Aikawarazu géñki desu.*
7. Good-bye.	*Sayonára.*
8. Excuse me *or* Pardon me.	*Gomeñnasái.*
9. Please.	*Dóozo.*
10. Thank you.	*Arígatoo gozaimasu.*
11. Don't mention it.	*Dóo itasimásite.*

12a. Yes.	*Hái.*
12b. *or* (another word for Yes)	*Ée.*
13. No.	*Iie.*
more (additional)	*moo*
once	*itido*
please say	*itte kudasái*
14. Please say it again.	*Moo itido itte kudasái.*
slowly	*yukkúri*
please speak	*hanásite kudasai*
15. Please speak slowly.	*Yukkúri hanásite kudasai.*
more (in degree)	*mótto*
clearly	*hakkíri*
16. Please speak more clearly	*Mótto hakkíri hanásite kudasai.*
a bit	*tyótto*
please wait	*mátte kudasai*
17. Please wait a moment.	*Tyótto mátte kudasai.*
18. Do you understand? (*lit.* Is it clear?)	*Wakarimásu ka?*
19. Yes, I do understand.	*Hái. Wakarimásu.*
20. No, I don't understand.	*Iie. Wakarimaséñ.*
21. Did you understand?	*Wakarimásita ka?*
well	*yóku*
22. I understood perfectly.	*Yóku wakarimásita.*
23. I didn't understand very well.	*Yóku wakarimaséñ desita.*

Record 2B, beginning

what place?	*dóko*
in what place? *or* where?	*dóko ni*
there is *or* there are	*arimásu*
24. Where is there one?	*Dóko ni arimásu ka?*
restaurant	*ryooríya*
as for the restaurant	*ryooríya wa*
25. Where is there a restaurant?	*Ryooríya wa, dóko ni arimásu ka?*
hotel	*hóteru*
movie theater	*eigákañ*
railroad station	*teisyaba*
toilet	*beñzyó*
26. Where's there a toilet?	*Beñzyó wa, dóko ni arimásu ka?*
this place	*koko*
in this place *or* here	*koko ni*
27. There's one here.	*Koko ni arimásu.*
28. The railroad station's here.	*Teisyaba wa, koko ni arimásu.*
that place (near-by)	*soko*
that place (far off)	*asoko*

there is not *or* there are not	*arimaséñ*
29. There isn't any there.	*Soko ni arimaséñ.*
right	*migi*
side	*hóo*
the right side	*migi no hóo*
30. There's one on the right.	*Migi no hóo ni arimasu.*
left	*hidari*
31. The hotel's on the left.	*Hóteru wa, hidari no hóo ni arimasu.*
straight	*massúgu*
the front *or* ahead	*saki*
straight ahead	*massúgu saki ni*
32. There's one straight ahead.	*Massúgu saki ni arimásu.*

Before going through this list a second time, read over by yourself the following comments on the Japanese spelling.

2. Comments on the Japanese spelling in this book

The Japanese write their language with a complicated system of characters taken over from the Chinese. You have seen such writing, and you know how baffling it looks. Since the purpose of this course is to teach you to SPEAK AND UNDERSTAND Japanese, not read it, no Japanese writing will appear in this book. Instead, the Japanese words and sentences are written down in the ordinary letters of our own alphabet. The spelling used in this book is essentially the same as the spelling adopted by the Japanese Government in 1937 (Kokutei Rōmazi).

It is important for you to bear in mind that this spelling is only an AID TO LISTENING. It will help you to follow the Japanese expressions as you hear them spoken, and to recall afterwards what they sounded like; but it cannot take the place of the actual sounds. The real content of this course—the part that you should concentrate on above everything else—is the spoken Japanese that you hear from your Guide or on the phonograph records. **Whenever you hear something from your Guide that seems different from what you find written in this book, follow your ear, not your eye.**

The Japanese spelling in this book may seem queer to you at first; but you will quickly get used to it, and in a few days you will have no trouble in using it to follow the spoken sounds. Most of the letters are used with values close to the ones they have in English spelling. The exceptions to this rule will be explained as you go along, and you will have a chance to practice the pronunciation of all the sounds in the language, with your Guide as a model. Until the value of a particular letter has been made clear to you, don't be disturbed if it seems to be used in a peculiar way; simply disregard anything in the spelling that bothers you, and concentrate on the sounds.

Until the letters and the sounds they stand for can be discussed in more detail, the following list will help you over most of the difficulties.

Letter in the Japanese spelling	Sound represented by the letter
g at the beginning of a word	like the 'g' in 'go'
g in the middle of a word	like the 'ng' in 'singer'
h before *a*, *e*, *i*, or *o*	like the 'h' in 'hot'
h before *u*	like 'f', or like the 'h' in 'hoot'
ñ at the end of a word	like the 'n' in 'pen' or like the 'ng' in 'sing'
ñ in the middle of a word	like 'n' or 'm' or 'ng', depending on what follows
r	a sound made by a quick up-and-down movement of the tongue tip (not like the 'r' in 'red')
s before *a*, *e*, *o*, or *u*	like the 's' in 'so'
s before *i*	something like the 'sh' in 'she'
sy	
t before *a*, *e*, or *o*	like the 't' in 'take'
t before *u*	like 'ts' run together
t before *i*	something like the 'ch' in 'cheek'
ty	
z before *a*, *e*, *o*, or *u*	like the 'z' in 'zero'
z before *i*	something like the 'j' in 'jeep'
zy	

The consonant letters *b*, *d*, *k*, *m*, *n*, *p*, *w*, *y* are used very much as in English. The vowel letters *a*, *e*, *i*, *o*, *u* will be discussed in the Pronunciation Practice in Section B of this Unit. Under certain conditions, to be explained later, the vowels *i* and *u* are silent.

An accent mark over a vowel letter (*á*, etc.) shows the accented syllable of the word—the one that is made more prominent than the rest. Take care not to exaggerate the accent; notice that in Japanese the accented syllable is distinguished from the other syllables of a word or phrase only by being spoken on a slightly higher pitch. In this matter, as in all others, imitate the Guide as closely as you can.

Each word is written as a separate unit, with a blank space before and after it. But as you listen to the Guide, you will notice that the words in a sentence are not pronounced separately. They are run together without interruption, just as if they were all one long word. In this respect, Japanese is just like English; when you speak English, you run your words together with hardly any breaks at all. If you say the sentence 'There is one on the right' in a natural, easy-going manner, without special emphasis on any particular word, the five words will sound as if they were all one; you may even pronounce the first two words together in one syllable, saying 'There's' instead of 'There is'. This doesn't mean that your speech is sloppy or careless; it simply means that you are talking naturally, the way anyone talks his native language in ordinary, every-day conversation. If you heard a foreigner trying to say the same sentence, but putting a pause after every word, you wouldn't call his pronunciation very good.

Not every sentence in Japanese is pronounced all in one piece. Many sentences, especially long ones, are broken up into smaller sections with pauses between, just as a long sentence in English may be. All such pauses within a sentence are marked in the Japanese spelling in this book by commas. Wherever you see a comma in the Japanese spelling, it means that you may make a slight pause at that point. But when two or more words are written without a comma between them, you must rattle them off as if they were all one single word.

The only safe rule, in this matter as in everything else, is to follow your Guide or the speaker on the records, and say everything that he says in exactly the way that he says it. Wherever he puts in a pause, you put one in too; wherever he runs words together, you run them together too.

3. Practice on the Basic Sentences

When you are sure that you understand the comments on the Japanese spelling, go through the Basic Sentences of Section A two or three more times, first in unison, then taking turns around the group with the repetitions. While the Guide and the other members of the group are speaking, listen carefully; and as you listen, keep thinking of the sound and the meaning of the Japanese expressions. DURING THIS PRACTICE DO NOT SAY ANY JAPANESE WORD OR PHRASE UNLESS YOU HAVE JUST HEARD IT FROM THE GUIDE OR ON THE RECORDS.

4. Review of the Basic Sentences: Covering the English

Turn back to the Basic Sentences and cover the English column. Read the Japanese to yourself, saying the sounds out loud and recalling what they were like in the Guide's pronunciation. See how quickly you can call to mind the meaning of each Japanese expression. If any word or phrase gives you trouble, put a check mark beside it and go on to the end of the list before uncovering the English column to find out what the meanings are. Try the difficult ones again before you look at the English. When you have checked the English equivalents once, go through the list again, but this time skip around so as to come to the Japanese expressions in a different order. Try to reach the point of recognizing the meaning of every Japanese expression instantly.

5. Notes

In this section you will find Notes on the use of words and the make-up of sentences that will help you to understand the structure of the language. You should study these Notes by yourself, and make sure at every step that you really understand them. If you do, they will improve your command of Japanese and your ability to make up new sentences. In general, the Notes contain nothing that you could not figure out for yourself on the basis of the material you have memorized. Instead of giving you rules to learn, they merely summarize what you already know.

Each Note usually begins by quoting one or more of the Basic Sentences. These are identified by their number. An asterisk (*) before a sentence number means that only part of the Basic Sentence is quoted in the Note—the part that contains the word or the construction to be discussed. Before reading the discussion, you should refresh your memory of the Basic Sentences by going carefully through the ones that are quoted at the beginning of the Note.

Each Note usually ends with a list of additional examples illustrating the point discussed. These examples contain nothing new. If you have memorized the Basic Sentences, you will understand them without trouble. They are not meant to be memorized; but it will pay you to read them out loud to yourself and to study them carefully, so as to be sure that you fully understand the point discussed in the Note.

The Notes are numbered consecutively within each Unit. Note 1.4 is the fourth Note in Unit 1, Note 3.7 is the seventh Note in Unit 3, and so on. Whenever you find a cross reference from one Note to another, it will help your understanding of the discussion if you will look back at the earlier Note and read over what you find there.

Bear in mind that the backbone of this course is the Japanese material in the Basic Sentences. Your chief task is to learn that, and to learn it cold. The Notes are merely a device to help you see the structure of what you have learned; you should read them only after you have finished memorizing the Basic Sentences of the Unit, and you should never make the mistake of regarding the Notes as more important than the Basic Sentences.

Note 1.1. Particles *ni* and *wa*

25. Where is there a restaurant?	*Ryooríya wa, dóko ni arimásu ka?*
28. The railroad station's here.	*Teisyaba wa, koko ni arimasu.*
31. The hotel's on the left.	*Hóteru wa, hidari no hóo ni arimasu.*

Ni and *wa* belong to an important group of words that we shall call PARTICLES. Their purpose is to show the relation of one word to another, or to connect the different parts of a sentence; they often correspond to such English words as 'in', 'at', 'from', 'of', 'but', 'because', etc. Many particles correspond to several different English words, depending on the way they are used in particular sentences; some particles cannot be translated into English at all. The best way to learn the use and meaning of particles is to learn them in phrases and sentences, and to remember the meaning of the whole expression.

In the sentences of this Unit, the particle *ni* corresponds to the English words 'in' and 'on'. The particle *wa* has no exact equivalent in English; it indicates the TOPIC of the sentence—the thing you are going to talk about. In sentence 25, the phrase *ryooríya wa* means literally 'as for a restaurant', and the whole sentence means 'As for a restaurant, where is there one?'

Notice how these particles are pronounced. They are tacked on to the preceding word as if they were a part of it, without any pause between. This is true of all particles in the language: every particle is pronounced as if it were a piece of the preceding word. You may sometimes pause after a particle, but never before it.

Here are some more sentences with *ni* and *wa*. These additional examples contain nothing new; if you have memorized the Basic Sentences, they will give you no trouble at all.

(a) Where is there a hotel?	*Hóteru wa, dóko ni arimásu ka?*
(b) There's one over yonder.	*Asoko ni arimasu.*
(c) The toilet is straight ahead.	*Beñzyó wa, massúgu saki ni arimasu.*
(d) There isn't any over there.	*Asoko ni arimaséñ.*
(e) The restaurant is there.	*Ryooríya wa, soko ni arimasu.*
(f) Where is there a movie theater?	*Eigákañ wa, dóko ni arimásu ka?*
(g) There isn't any here.	*Koko ni arimaséñ.*
(h) There's one on the left.	*Hidari no hóo ni arimasu.*
(i) Where is there a railroad station?	*Teisyaba wa, dóko ni arimásu ka?*
(j) The railroad station's on the right.	*Teisyaba wa, migi no hóo ni arimasu.*

Note 1.2. Particle *ka* in questions

4. How are you?	*Ikága desu ka?*
18. Do you understand?	*Wakarimásu ka?*
24. Where is there one?	*Dóko ni arimásu ka?*

In all these questions, the last word is *ka*. This is a particle that acts as a kind of verbal question-mark. Every normal question in Japanese ends in *ka;* and any statement can be turned into a question by adding *ka* at the end, without any other change.

For instance, here is a statement: *Hóteru wa. migi no hóo ni arimasu* 'The hotel's on the right'. If you add *ka*, the sentence is turned into a question: *Hóteru wa, migi no hóo ni arimásu ka?* 'Is the hotel on the right?' Here is another statement: *Koko ni arimaséñ* 'There isn't any here'. Add *ka*, and you have a question: *Koko ni arimaséñ ka?* 'Isn't there any here?'

Additional examples of questions:

(a) Is there one here?	*Koko ni arimásu ka?*
(b) Is the restaurant here?	*Ryooríya wa, koko ni arimásu ka?*
(c) Is the toilet straight ahead?	*Beñzyó wa, massúgu saki ni arimásu ka?*
(d) Is the movie theater on the right?	*Eigákañ wa, migi no hóo ni arimásu ka?*
(e) Didn't you understand?	*Wakarimaséñ desita ka?*

Note 1.3. Verbs: present and past

Wakarimásu means 'I understand' or 'you understand' or 'he understands' (literally 'it is clear'); *wakarimásita* means 'I or you or he understood' (lit. 'it was clear'). *Wakarimásu* is in the PRESENT TENSE, *wakarimásita* is in the PAST TENSE.

Any Japanese word that has a present-tense form ending in *-másu* and a past-tense form ending in *-másita* is a VERB; and all Japanese verbs have these two forms (as well as several other forms). So far, the only verbs that you can recognize as such are *wakarimásu, arimásu*, and *gozaimásu*. The Basic Sentences contain some other verbs in addition to these, but they do not appear in the present or past tense and so you can't spot them yet.

The sentence *Arígatoo gozaimasu* corresponds to English 'Thank you', but the literal meaning is 'You are obliging'. The Japanese use it chiefly to thank someone for a favor that is still going on at the time they are speaking. If the favor is already past, they say *Arígatoo gozaimásita* 'You have been obliging' (past tense). For instance, if someone is walking along with you and pointing out the sights, you might thank him by saying *Arígatoo gozaimasu* while his kind action is still going on; but if he has pointed out the way to you and is about to leave, you would say instead *Arígatoo gozaimásita*, because the kind action is already in the past.

Additional examples of the past tense:

(a) There was one straight ahead.	*Massúgu saki ni arimásita.*
(b) There was one on the left.	*Hidari no hóo ni arimásita.*
(c) There was one there.	*Soko ni arimásita.*
(d) Where was there one?	*Dóko ni arimásita ka?*
(e) Was there one here?	*Koko ni arimásita ka?*

Note 1.4. Verbs: affirmative and negative

Compare *wakarimásu* with *wakarimaséñ*, *arimásu* with *arimaséñ*. *Wakarimásu* means 'I understand' or 'you understand' or 'he understands' (lit. 'it is clear'); *arimásu* means 'there is' or 'there are'. *Wakarimaséñ* means 'I don't understand' or the like (lit. 'it isn't clear'); *arimaséñ* means 'there is not' or 'there are not'. A verb that ends in *-másu* is AFFIRMATIVE; to make it NEGATIVE you change the ending *-másu* to *-maséñ*.

In the sentence *Yóku wakarimaséñ desita*, the meaning is again negative, but here it refers to the past, not the present: *wakarimaséñ desita* means 'I (or you or he) DID not understand' (lit. 'it WAS not clear'). To form the past tense of a negative verb like *wakarimaséñ* or *arimaséñ* you add the word *désita*. For instance, to make the sentence *Koko ni arimaséñ* refer to the past, you say *Koko ni arimaséñ desita* 'There wasn't any here'.

Additional examples of negative verbs:

(a) There isn't any over there.	*Asoko ni arimaséñ.*
(b) The hotel isn't straight ahead.	*Hótera wa, massúgu saki ni arimaséñ.*
(c) Wasn't there one on the left?	*Hidari no hóo ni arimaséñ desita ka?*
(d) Wasn't there one over there?	*Asoko ni arimaséñ desita ka?*
(e) Isn't the restaurant there?	*Ryooríya wa, soko ni arimaséñ ka?*

Note 1.5. Nouns

Ryooríya, *hóteru*, *teisyaba*, *eigákañ*, and *beñzyó* belong to a group of words called NOUNS. Other nouns that you have learned in this Unit are *migi* 'right', *hidari* 'left', *hóo* 'side' or 'direction', and *saki* 'front' or 'ahead'.

In English, the words 'right' and 'left' are sometimes nouns ('Go to the right', 'Stand on the left'), sometimes adjectives ('the right hand', 'the left side'). In Japanese, *migi* and *hidari* are always nouns. This means that when they occur in a sentence, they are always used in the same way as other Japanese nouns.

Notice that *ryooríya* is translated sometimes 'A restaurant', sometimes 'THE restaurant'; *hóteru* means both 'A hotel' and 'THE hotel'; *teisyaba* means 'A railroad station' and 'THE railroad station'; and so on. There are no words in Japanese corresponding to the English words 'the' and 'a' (or 'an').

6. Exercise

The exercise in each Unit gives you a chance to see whether you understand the material in the Basic Sentences and the Notes. If you find that you can do the exercise easily and that your answers are mostly correct, it means that you have done a good job on the earlier parts of the Unit. If you have trouble with the exercise, or if your answers turn out to be mostly wrong, it means that you need to spend more time on the Basic Sentences and the Notes

In this exercise, each English sentence is followed by three Japanese sentences. Only one of the three Japanese sentences fits the situation described by the English sentence. Read over all the Japanese sentences, and make sure that you know what each one means. When you have done this, pick out, from each set, the one Japanese sentence that fits the situation described

1. You meet someone on the street:
    a. *Arígatoo gozaimasu.*
    b. *Koñniti wa.*
    c. *Sayonára.*
2. You ask him how he feels:
    a. *Ikága desu ka?*
    b. *Wakarimásu ka?*
    c. *Dóko ni arimásu ka?*
3. You want to know whether he understood what you said:
    a. *Ryooríya wa, dóko ni arimásu ka?*
    b. *Ikága desu ka?*
    c. *Wakarimásita ka?*
4. Someone is speaking to you too fast, so you say:
    a. *Yóku wakarimásita.*
    b. *Dóo itasimásite.*
    c. *Yukkúri hanásite kudasai.*
5. You ask someone to repeat what he has just said:
    a. *Moo itido itte kudasái.*
    b. *Aikawarazu géñki desu.*
    c. *Ohayoo gozaimasu.*
6. You ask where there is a restaurant:
    a. *Beñzyó wa, dóko ni arimásu ka?*
    b. *Wakarimásu ka?*
    c. *Ryooríya wa, dóko ni arimásu ka?*
7. You are told that it is on the left:
    a. *Massúgu saki ni arimasu.*
    b. *Hidari no hóo ni arimasu.*
    c. *Migi no hóo ni arimasu.*
8. You step back to let someone else go through door first:
    a. *Koñbañ wa.*
    b. *Géñki desu.*
    c. *Dóozo.*
9. The other person lets you go first, so you say:
    a. *Arígatoo gozaimasu.*
    b. *Sayonára.*
    c. *Ohayoo gozaimasu.*

10. A friend is walking ahead of you and you want to catch up:

a. *Tyótto mátte kudasai.*
b. *Mótto hakkíri hanasite kudasai.*
c. *Moo itido itte kudasái.*

11. You accidentally bump into someone:

a. *Koñbañ wa.*
b. *Gomeñnasái.*
c. *Dóo itasimásite.*

12. You take your leave:

a. *Sayonára.*
b. *Dóozo.*
c. *Hái.*

7. Check-Up on the Exercise

Working as a group, turn back to the exercise you have just done. The Leader will read the English sentences, one at a time, and will call on various members in the group to read the Japanese sentence they have picked to fit the situation. When you are called on, give your answer promptly, speaking the Japanese in a loud, clear voice. You should also know what the other sentences in the same set mean, and explain why they don't fit the situation described by the English.

8. Review of the Basic Sentences: Covering the Japanese

Working individually, check once more your knowledge of the first group of Basic Sentences by covering the Japanese. Try to recall each Japanese expression as you read the English equivalents. Check those you can't get right away, and go back to them after finishing the group. Look at the Japanese only if absolutely necessary. Then skip around through the sentences to be sure you can still get the Japanese when you come to the English in a different order. If two of you can work together, taking turns giving each other the English equivalents, you will get a still better check on your learning.

SECTION B

This Section contains the same subdivisions as Section A. Go through them just as you did before. As you work through the Basic Sentences, the Leader will read the English equivalent once and the Guide will speak the Japanese twice; repeat after the Guide each time in unison. Remember to think of the meaning of the Japanese as you hear it, and to imitate the Guide as closely as you can.

1. Basic Sentences

Record 2B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
what?	*náñ*
33. What is it?	*Náñ desu ka?*
this thing *or* this *or* these	*kore*
as for this	*kore wa*
34. What's this?	*Kore wa, náñ desu ka?*
that thing *or* that (near-by)	*sore*
cigarette *or* cigarettes	*tabako*
35. That's a cigarette; Those are cigarettes.	*Sore wa, tabako désu.*
that thing *or* that (far off)	*are*
match *or* matches	*mátti*
36. That's a match; Those are matches.	*Are wa, mátti desu.*
Record 3A, beginning	
building *or* buildings	*tatémono*
this building *or* these buildings	*kono tatémono*
37. What's this building?	*Kono tatémono wa, náñ desu ka?*
that building (near-by)	*sono tatémono*
that building (far off)	*ano tatémono*
38. That building's a hotel	*Sono tatémono wa, hóteru desu.*
cigarette[s] (as subject)	*tabako ga*
39. Are there [any] cigarettes? *or* Have you got [any] cigarettes?	*Tabako ga arimásu ka?*
40. Yes, there are; *or* Yes, I have [some].	*Hái. Arimásu.*
41. No, there aren't [any].	*Iie. Arimaséñ.*
please give	*kudasái*
match[es] (as object)	*mátti o*
42. Please give me a match; *or* Please give me [some] matches.	*Mátti o kudasai.*
43. Do you want it? (*lit.* Is it desirable?)	*Hosíi desu ka?*
44. Yes, I do want it.	*Hái. Hosíi desu.*
45. No, I don't want it.	*Iie. Hósiku arimaséñ.*
stomach	*onaka*
it has become empty	*sukimásita*
46. I'm hungry.	*Onaka ga sukimásita.*
meat	*nikú*
47. Do you want some meat?	*Nikú ga hosíi desu ka?*
bread	*páñ*
48. I want some bread. (*lit.* Bread is desirable.)	*Páñ ga hosíi desu.*
49. I don't want [any] meat.	*Nikú wa hósiku arimaséñ.*

vegetable *or* vegetables	*yasai*
cooked rice *or* a meal	*góhañ*
fish	*sakana*
50. I want [some] fish.	*Sakana ga hosíi desu.*
throat	*nódo*
it has become dry	*kawakimásita*
51. I'm thirsty.	*Nódo ga kawakimásita.*
cold water	*mizu*
52. Do you want [some] water?	*Mizu ga hosíi desu ka?*
coffee	*koohíi*
tea	*otya*
milk	*gyuunyuu*
beer	*bíiru*

2. Pronunciation Practice

The Leader will choose one member of the group to read the following section out loud, and the Guide or the speaker on the phonograph records will give you the Japanese words in the Practices. After each word that you hear from the Guide, repeat it after him in unison. Imitate his pronunciation as exactly as you can, with special attention to the sound that is being discussed. Go through each practice as often as you need to in order to get the pronunciation right. If you have a Guide, he will tell you whether your imitation of the Japanese satisfies him; if it doesn't, he will keep on saying the word over and over until you get it right. If you are using the phonograph records, the whole group should judge the quality of each man's pronunciation, and should keep on playing the Practice over and over until every man's imitation sounds like an echo.

On the phonograph records, the speaker will pronounce each Japanese word only once, with a pause after it long enough to let you repeat it after him at the same rate of speed. The English equivalents are printed in this book but are not given on the phonograph records.

Words in the Practices marked with an asterisk (*) have not been presented in the Basic Sentences for you to learn. In such cases practice the pronunciation, but don't worry about remembering the meaning until the word appears in the Basic Sentences as an item to be memorized.

There are five vowel sounds in Japanese, represented in our spelling by the letters *a, e, i, o, u*. Each letter is always used for the same sound, and each sound is always written with the same letter. In the following Practices, listen carefully to the vowel sounds in the Guide's pronunciation, and imitate them as exactly as you can.

The letter *a* stands for a sound like 'ah' or like the 'a' in 'father', but cut off short. It is very important to make this vowel, as well as all the others, as sharp and crisp as you can. If you drawl it, your pronunciation will strike a Japanese listener as queer, and he may have trouble in understanding you.

Record 1A, beginning

PRACTICE 1.

ikága	how?
sayonára	good-bye
wakarimásu ka	do you understand?
tabako	cigarette

The letter *e* stands for a sound like the 'e' in 'bet'. It is always cut off sharp and short, even when it comes at the end of a word. Don't pronounce a Japanese *e* like the 'ay' in 'day'; if you do, the Japanese listener will think you are trying to say the Japanese combination *ei* (as in *teisyaba*) and may misunderstand you completely.

Record 1A, after first spiral

PRACTICE 2.

géñki	health
hóteru	hotel
beñzyó	toilet
kore	this thing

The letter *i* stands for a sound like the 'i' in 'police', but cut off sharp and short. Notice that this vowel is always closer to the one in 'police' than to the one in 'bit'.

Record 1A, after second spiral

PRACTICE 3.

itido	once
hakkíri	clearly
migi	right
hidari	left

The letter *o* stands for a sound about halfway between the one in 'coat' and the one in 'caught', or like the 'o' in 'horse', but always cut off sharp and short, and without an 'r' sound after it. Never pronounce a Japanese *o* like the 'o' in 'go'; if you do, the Japanese listener may misunderstand you completely.

Record 1A, after third spiral

PRACTICE 4.

mótto	more
yóku	well
dóko	what place?
nódo	throat

The letter *u* stands for a sound like the 'u' in 'put', or like a sound halfway between this and the 'oo' in 'boot'. It is always cut off short, even when it comes at the end of a word, and is usually pronounced without any puckering of the lips. Never pronounce a Japanese *u* like the 'u' in 'use'; if you do, the Japanese listener will probably have no idea what you are trying to say.

Record 1A, after fourth spiral

PRACTICE 5.

yukkúri	slowly
kudasái	please give me
massúgu	straight
mizu	water

Notice that every vowel always has its full sound, even when it has no accent. No Japanese vowel is ever pronounced like the weak grunting sound at the end of the English word 'sofa'. Go through these five Practices again, and this time pay special attention to the unaccented vowels. When you say ***wakarimásu ka*** (Practice 1), be sure that you give every one of the four *a* sounds its full value; in ***kudasái*** (Practice 5), don't slur over the second syllable.

3. Practice on the Basic Sentences

Follow the same procedure here as you did in Section A. Go through the Basic Sentences of Section B two or three times more, repeating after the Guide in unison, and then take turns repeating individually. In your imitation, pay special attention to the vowel sounds you have just been practicing.

4. Review of the Basic Sentences: Covering the English

Make sure now that you know the material in the Basic Sentences of Section B. Cover the English column, and read the Japanese out loud to yourself. See how quickly you can call to mind the meaning of each Japanese word and sentence. Check the sentences that give you trouble, and go back to them a second time before you uncover the English. Then go through the list again, skipping around so as to come to the various Japanese expressions in a new order. When you are sure that you know the Basic Sentences by heart—but not until then—go on to the Notes and read them carefully to yourself.

5. Notes

Note 1.6. Particles *ga* and *o*

39. Are there [any] cigarettes?	*Tabako ga arimásu ka?*
42. Please give me a match.	*Mátti o kudasai.*

The particles *ga* and *o* do not correspond to any particular words in the English equivalent. They follow a noun to show what part the noun plays in the make-up of the sentence.

Ga is the PARTICLE OF EMPHASIS. A noun followed by *ga* is an indispensable part of the sentence, intimately connected with the verb or other expression at the end of the sentence. It is usually emphatic. In this respect it differs from a noun followed by *wa*, which is usually unemphatic, and merely announces the topic of the sentence without being an essential part of the sentence itself (Note 1.1).

O indicates the DIRECT OBJECT of the verb; a noun before *o* names the thing upon which the action of the verb is directed, or the thing that is acted upon.

Notice the use of *wa*, *ga*, and *o* in these additional examples:

(a) I want a cigarette (lit. A cigarette is desirable).	*Tabako ga hosíi desu.*
(b) Do you want some tea? (lit. Is tea desirable?)	*Otya ga hosíi desu ka?*
(c) Is there a movie theater here?	*Eigákañ ga, koko ni arimásu ka?*
(d) There's no movie theater here (lit. As for a movie theater, there isn't [any] here).	*Eigákañ wa, koko ni arimaséñ.*
(e) I don't want any vegetables (lit. As for vegetables, they are not desirable).	*Yasai wa, hósiku arimaséñ.*
(f) Do you want [some] milk?	*Gyuunyuu ga hosíi desu ka?*
(g) Please give me [some] meat.	*Nikú o kudasai.*
(h) What's that? (lit. As for that, what is it?)	*Sore wa, náñ desu ka?*
(i) That's a railroad station.	*Sore wa, teisyaba desu.*
(j) There's a restaurant here.	*Ryooríya ga, koko ni arimasu.*
(k) The restaurant is here.	*Ryooríya wa, koko ni arimasu.*
(l) Please give me [some] coffee.	*Koohíi o kudasai.*

Note 1.7. *Kudasái*

14. Please say it again.	*Moo itido itte kudasái.*
15. Please speak slowly.	*Yukkúri hanásite kudasai.*
16. Please speak more clearly.	*Mótto hakkíri hanásite kudasai.*
17. Please wait a moment.	*Tyótto mátte kudasai.*
42. Please give me a match.	*Mátti o kudasai.*

These sentences are requests or commands; they all end with the word *kudasái*. In sentence 42, *kudasái* has its literal meaning, 'please give me'. In the other sentences, *kudasái* is preceded by words that mean 'saying', 'speaking', and 'waiting'. The phrases *itte kudasái*, *hanásite kudasai*, and *mátte kudasai* mean 'please say', 'please speak', and 'please wait'.

You can go ahead and make up sentences of your own on the model of sentence 42. To ask somebody to give you something, you simply name the thing you want, with the particle *o* after it, and add *kudasái*.

To make up new sentences on the models of 14 to 17, you will have to wait until you know more about verb forms. Meanwhile, remember that a polite request ends with *kudasái*.

Additional examples:

(a) Please give me a cigarette; *or* Please give me [some] cigarettes.	*Tabako o kudasái.*
(b) Please give me [some] bread.	*Páñ o kudasai.*
(c) Please give me that.	*Are o kudasái.*
(d) Please give me that fish.	*Ano sakana o kudásai.*

Note 1.8. *Arimásu* and *désu*

28. The railroad station is here.	*Teisyaba wa, koko ni arimásu.*
38. That building is a hotel.	*Sono tatémono wa, hóteru desu.*

There are two different words in Japanese corresponding to the English word 'is': *arimásu* and *désu*. *Arimásu* means 'be in a particular place, exist'; *désu* acts primarily as a kind of equal-sign when you say that one thing is another. When *désu* follows a noun, as in sentence 38, it means that something 'is' that noun.

According to the definition given in Note 1.3, *arimásu* is a verb, but *désu* is not, since it has no form ending in *-másu*. We shall call *désu* a COPULA.

Arimásu, like any verb, is a complete sentence all by itself, and is often so used. *Désu*, on the other hand, is never used all by itself, but is always preceded by some other word. Compare the following questions and answers:

(a) Is there [any] bread?	*Páñ ga arimásu ka?*
(b) There is.	*Arimásu.*
(c) Is that building a railroad station?	*Ano tatémono wa, teisyaba desu ka?*
(d) It's a railroad station.	*Teisyaba desu.*

In the additional examples, see if you can tell the difference between the use of *arimásu* (or *arimaséñ*) and *désu*.

(e) That's a restaurant.	*Sore wa, ryooríya desu.*
(f) This is coffee.	*Kore wa, koohíi desu.*
(g) Where's the tea?	*Otya wa, dóko ni arimásu ka?*
(h) What's that?	*Are wa, náñ desu ka?*
(i) Those buildings are hotels.	*Ano tatémono wa, hóteru desu.*
(j) Is that building straight ahead?	*Ano tatémono wa, massúgu saki ni arimásu ka?*
(k) Here's [some] water.	*Mizu ga koko ni arimasu.*
(l) This is cooked rice.	*Kore wa, góhañ desu.*
(m) The milk isn't here.	*Gyuunyuu wa, koko ni arimaséñ.*

Note 1.9. Nouns again

Japanese nouns not only ignore the difference expressed in English by the words 'the' and 'a' (Note 1.5), they also ignore the difference that we make between singular and plural. *Tabako* means not only 'a cigarette' and 'the cigarette', but also 'some cigarettes' and 'the cigarettes'; *mátti* means indifferently 'match' or 'matches'; *tatémono* means 'building' or 'buildings'. The sentence as a whole, or the general situation, will usually make it clear whether a noun refers to one person or object, or to more than one.

Note 1.10. *Koko, kore, kono*, and related words

From the sentences of this Unit we can extract three sets of words that form a symmetrical pattern both in form and in meaning:

koko 'this place'	*kore* 'this thing, these things'	*kono tatémono* 'this building'
soko 'that place'	*sore* 'that thing, those things'	*sono tatémono* 'that building'
asoko 'that place'	*are* 'that thing, those things'	*ano tatémono* 'that building'

In English we distinguish between 'here' and 'there', 'this' and 'that'; sometimes we add a third step, when we say 'this, that, and the other'. Japanese has a three-step system in words of this kind. *Koko, kore, kono* refer to what is close to the speaker; *soko, sore, sono* refer to what is a little removed; *asoko, are, ano* refer to what is distant. When speaker and hearer are not standing close together, *soko, sore*, and *sono* may refer to what is near the person spoken to. Sometimes the difference between *sore* and *are*, or between *sono* and *ano*, depends on familiarity instead of distance: you use *are* and *ano* in mentioning something for the first time, while it is still unfamiliar, but *sore* and *sono* afterwards.

The six words in the first two columns are nouns (Note 1.5). They are used like other Japanese nouns, with particles after them to show their relation to other words in the sentence. *Kono, sono*, and *ano*, on the other hand, are not nouns, and are never used alone to mean 'this' or 'that'. They always stand immediately before a noun (in this case *tatémono*).

Additional examples:

(a) What's that?	*Are wa, náñ desu ka?*
(b) What's that building?	*Ano tatémono wa, náñ desu ka?*
(c) Do you want this?	*Kore wa hosíi desu ka?*
(d) Do you want this fish?	*Kono sakana wa hosíi desu ka?*
(e) That's a movie theater.	*Sore wa, eigákañ desu.*
(f) That building's a movie theater.	*Sono tatémono wa, eigákañ desu.*

6. Exercise

Still working by yourself, read the following exercise and pick out the one Japanese sentence in each set that fits the situation described by the English sentence. Be sure you know what all the Japanese sentences mean, and practice them out loud.

1. You say that you are hungry:
    a. *Páñ wa hósiku arimaséñ.*
    b. *Onaka ga sukimásita.*
    c. *Nódo ga kawakimásita.*
2. You go to a restaurant and ask for some fish:
    a. *Sakana ga hosíi desu.*
    b. *Sore wa tabako desu.*
    c. *Páñ wa hósiku arimaséñ.*
3. The waiter asks if you want some milk:
    a. *Nikú ga, hosíi desu ka?*
    b. *Yasai ga, arimásu ka?*
    c. *Gyuunyuu ga, hosíi desu ka?*
4. The waiter brings tea but you don't want it:
    a. *Hósiku arimaseñ.*
    b. *Nódo ga kawakimásita.*
    c. *Otya ga hosíi desu ka?*
5. You tell the waiter you want beer:
    a. *Bíiru wa arimaséñ.*
    b. *Bíiru wa, koko ni arimasu.*
    c. *Bíiru ga, hosíi desu.*
6. You ask the waiter if he has any cigarettes:
    a. *Nikú ga hosíi desu ka?*
    b. *Tabako ga arimásu ka?*
    c. *Kore wa náñ desu ka?*
7. You ask for some matches:
    a. *Mátti o kudasai.*
    b. *Yukkúri hanásite kudasai.*
    c. *Moo itido itte kudasái.*
8. You ask where there is a movie theater:
    a. *Kore wa, náñ desu ka?*
    b. *Eigákañ wa, dóko ni arimásu ka?*
    c. *Kono tatémono wa, náñ desu ka?*
9. A friend hands you something and you ask what it is:
    a. *Kore wa, náñ desu ka?*
    b. *Hosíi desu ka?*
    c. *Dóko ni arimásu ka?*
10. Your friend asks where the railroad station is and you tell him it is over yonder:
    a. *Koko ni arimasu.*
    b. *Asoko ni arimasu.*
    c. *Soko ni arimasu.*
11. You want to know what building this is:
    a. *Mizu ga hosíi desu ka?*
    b. *Ryooríya wa, dóko ni arimásu ka?*
    c. *Kono tatémono wa, náñ desu ka?*

12. You are told that that building is a hotel:
- a. *Hóteru wa, hidari no hóo ni arimasu.*
- b. *Sono tatémono wa, hóteru desu.*
- c. *Teisyaba wa, koko ni arimasu.*

7. Check-Up on the Exercise

Working as a group, turn back to the exercise and check up to see whether you have got the answers right. Proceed just as you did in the corresponding part of Section A. The Leader will call on various members of the group to read out the Japanese sentence they have picked as the right one in each set, and to explain why the other sentences in the same set wouldn't fit.

8. Review of the Basic Sentences: Covering the Japanese

Working individually, work once more through the Basic Sentences of Section B. Cover the Japanese, and see how quickly you can recall each Japanese expression as you read the English equivalents. Don't try to translate the English word for word into Japanese; the whole Japanese sentence should come to you all in one piece. Proceed as you did at the end of Section A. Be sure that you really know all the Basic Sentences by heart before you leave this Unit.

SECTION C

Section C of each Unit gives you a chance to use the material you have learned. After a final check-up to make sure that you understand the Basic Sentences and the Notes, the Listening In will give you a number of actual conversations using the sentences you have memorized, and at the end of the section you will get a chance to use them yourself in talking with other members of your group. Your performance in this section will show you whether you have really mastered the Unit, or whether you need to spend more time on it. If you can follow the Listening In without any trouble, and if you can use the material fluently in simple conversation of your own, you are ready to go on to the next Unit. If you cannot do these things, you had better go through the whole Unit again at least once, working through the Basic Sentences and the Notes of Sections A and B until you can really use the Japanese.

1. Final Check-Up

This final check-up consists of two parts: a check-up on the vocabulary of the Unit, and a drill on the additional examples given in the Notes. The second part is not essential; use it only if the group has had time to study the additional examples with some care.

For the vocabulary check-up, all members of the group should close their books. The Leader will start the ball rolling by asking one of the other members of the group how to say some word or phrase in Japanese—

for instance, 'cigarette' or 'good morning' or 'I don't want any bread.' If the man he has called on doesn't know the answer, the Leader should ask the same question of somebody else. Whoever gives the right answer will then take over, and ask a second question of the same kind, calling on anybody in the group to answer. Go on in this way until everybody has had a chance to ask and answer questions, and until most of the material in the Basic Sentences of the Unit has been covered.

For the drill on the additional examples in the Notes, keep your books open. The Leader will read out the English equivalent of one of the examples, and call on some member of the group to read the Japanese. Since the additional examples contain nothing new, you will know how to pronounce all the words without any trouble. After he has read the Japanese, the man first called on should then read out the English equivalent of some other sentence and call on a second member of the group to read the Japanese. Go on in this way until everybody has had a chance to read several of the Japanese sentences, and try to cover at least some of the examples in each Note. If you have a Guide, he will correct your pronunciation.

2. Listening In

Go through the following conversations with your group. The Guide or the speaker on the phonograph records will read them to you, with a pause after every sentence to give you time to repeat it after him. Speak up loud and clear, and imitate the Guide's pronunciation as closely as you can.

The first time through, keep your book closed and see how much you can understand through the ear alone. The second time through, open your book and follow the printed version with your eye as you listen. Go through each conversation as often as you need to in order to understand it all.

The conversations in the Listening In contain no new words and no sentence types that you have not already learned. If you have memorized the Basic Sentences, you will have no trouble in understanding what you hear. The Leader will discuss the meaning of the conversations with you, and the Guide, as usual, will tell you whether your pronunciation satisfies him.

Record 3B, beginning

1. MR. TANAKA MEETS MR. DOE ON THE STREET.

Tanaka: *Koñniti wa.*
Doe: *Koñniti wa.*
Ikága desu ka?
Tanaka: *Arígatoo gozaimasu.*
Aikawarazu géñki desu.
Tabako ga hosíi desu ka?
Doe: *Hái.*
Arígatoo gozaimasu.
Mátti ga arimásu ka?

Tanaka: *Hái dóozo.*

Doe: *Arígatoo gozaimasu.*
Onaka ga sukimásita.
Ryooríya wa dóko ni arimásu ka?

Tanaka: *Massúgu saki ni arimasu.*
Wakarimásita ka?

Doe: *Iie.*
Wakarimaséñ desita.
Moo itido itte kudasái.

Tanaka: *Ryooríya wa massúgu saki ni arimasu.*

Doe: *Yóku wakarimásita.*
Sono tatémono wa náñ desu ka?

Tanaka: *Sore wa teisyaba desu.*

Doe: *Ano tatémono wa náñ desu ka?*
Hóteru desu ka?

Tanaka: *Iie.*
Eigákan desu
Hóteru wa migi no hóo ni arimasu.

Doe: *Gomeñnasái.*
Wakarimaséñ.
Dóozo yukkúri hanásite kudasai.

Tanaka: *Ano tatémono wa, eigákañ desu.*
Hóteru wa, asoko ni arimasu.
Migi no hóo ni arimasu.

Doe: *Arígatoo gozaimásita.*

Tanaka: *Dóo itasimásite.*
Sayonára.

Doe: *Sayonára.*

2. Mr. Doe goes to the restaurant and speaks to the waiter.

Doe: *Nikú ga arimásu ka?*

Waiter: *Iie.*
Nikú wa arimaséñ.
Sakana ga arimasu.
Hosíi desu ka?

Doe: *Iie.*
Sakana wa hósiku arimaséñ.
Yasai ga arimásu ka?

Waiter: *Hái.*
Arimásu.

Doe: *Yasai o kudasái.*

(The waiter is about to leave, but Mr. Doe continues.)

Doe: *Tyótto mátte kudasai.*
Nódo ga kawakimásita.
Koohíi ga hosíi desu.

(After dinner he again speaks to the waiter.)

Doe: *Beñzyó wa, dóko ni arimásu ka?*
Massúgu saki ni arimásu ka?

Waiter: *Iie.*
Hidari no hóo ni arimasu.

Doe: *Yóku wakarimásita.*
Arígatoo gozaimásita.

3. MR. DOE APPROACHES A STRANGER WHO IS DEAF.

Doe: *Hóteru wa dóko ni arimásu ka?*

Stranger: *Náñ desu ka?*

Doe: *Hóteru wa dóko ni arimásu ka?*

Stranger: *Tyótto mátte kudasai.*
Mótto hakkíri hanásite kudasai.

Doe: *Hóteru wa massúgu saki ni arimásu ka?*
Wakarimásita ka?

Stranger: *Hái.*
Wakarimásita.
Hóteru wa massúgu saki ni arimaséñ.
Hidari no hóo ni arimasu.

Doe: *Arígatoo gozaimasu.*

Stranger: *Wakarimaséñ desita.*
Náñ desita ka?

Doe: *Sayonára!*

3. Free Conversation

This section is the pay-off; it is the goal toward which you have been working all through the rest of the Unit: a chance to use the material in a real situation. If you have done all the work in the Unit up to this point, you should have no difficulty in rattling off the sentences you have learned.

First act out the Listening In, with different members of the group taking the parts of Mr. Tanaka, Mr. Doe, the waiter, and the stranger. Run through each conversation several times, with different actors, until everybody in the group has played all the parts.

Now go on to conversations of your own, modeled on the Listening In but changed as much as you like. The Leader will assign parts, and ask various members of the group to carry on the conversations in pairs or threes. Put some spirit and imagination into your performance; try to make each conversation as lively and lifelike as possible, and to rattle off the Japanese as naturally as you can.

The following conversation outlines are only suggestions. If you have better ideas, by all means follow them. But remember that it is more valuable for you to speak fluently over a narrow range of topics than to hem and haw trying to say things you haven't learned yet. Never mind if your conversations in the first few Units sound a little monotonous. The only way to arrive at the stage where you can talk about more interesting matters is to practice the simple things first.

Conversation 1. Asking for information.

A sees B on the street and asks him to wait a moment.

A and B exchange greetings.

A asks the way to a restaurant, a hotel, or a movie theater.
B says it is to the right or the left or straight ahead.
A doesn't understand and asks B to repeat.
B repeats the information, speaking more slowly.
A says he understood, and thanks B.
B replies, and they both say good-bye.

Conversation 2. At the restaurant.

C enters a restaurant and tells D (the waiter) that he is hungry.
D asks him what he wants.
C asks for meat.
D says there isn't any, but he's got some fish.
C asks for fish.
C also wants some vegetables.
D asks if he wants some milk.
C says no, he isn't thirsty.
C calls D back just as he is leaving, and tells him to wait.
C asks for tea.
After his meal, C asks for cigarettes.
C thanks D and goes out.

Conversation 3. On the street.

E (a countryman) has just come to town. He goes up to F and apologizes for speaking to him.
E asks where there is a hotel.
F gives him directions.
E asks him to talk more clearly.
F does so, giving the same information in other words.
E asks if this building here isn't a hotel.
F says no, this is a movie theater.
E says he's hungry.
F says that building over there is a restaurant.
E apologizes again, and says he didn't understand.
F repeats, speaking more slowly.
E thanks him and goes off.
F calls good-bye after him.

PART ONE

UNIT 2

MEETING PEOPLE

To the Leader: This Unit is constructed almost exactly like the first. If there is any question in your mind at any point what the proper procedure is, refer back to the corresponding part of Unit 1 and reread the directions given there. Refresh your memory of the points made in the Introduction too, so that you won't overlook small but important points.

SECTION A

1. Basic Sentences

Go through the material just as you did in Unit 1. The Leader will read the English equivalent aloud; the Guide will speak the Japanese twice, pausing each time long enough to allow the group to repeat it after him in unison. Then the Leader will read the next English equivalent, and the same cycle will be repeated. Be sure to listen carefully to the Guide and to imitate him as accurately as you can. Keep your eyes on the Japanese spelling; but as you listen to the Japanese and as you repeat it, keep thinking constantly of what the Japanese expression means.

The group Leader should see to it that everything runs off smoothly and that everyone follows directions. He should keep the work moving at a lively pace, with every man speaking up loud and clear; and he should make sure that the Guide keeps a close check on the students' pronunciation. It is up to the Guide, with the Leader's help, to accept or reject each man's imitation: to accept it if it sounds to him like real Japanese, to reject it if anything in the student's pronunciation sounds foreign or queer to him. Whenever the Guide rejects a student's imitation, he should say the Japanese expression again so that the student may have another chance to mimic the sound of it.

Record 4A, beginning.

ENGLISH EQUIVALENTS	JAPANESE
person	*hito*
that person *or* he *or* she	*anó hito*
who?	*dáre*
53. Who's that?	*Anó hito wa, dáre desu ka?*
I	*watakusi*
my *or* mine	*watakusi no*
friend	*tomodati*
54. He's my friend.	*Watakusi no tomodati desu.*
you (singular)	*anáta*
your *or* yours	*anáta no*
55. He is your friend.	*Anáta no tomodati desu.*

	Tanaka (a family name)	*Tanaka*
	Mr., Mrs., *or* Miss Tanaka	*Tanaka-sañ*
56.	He's Mr. Tanaka.	*Anó hito wa, Tanaka-sañ desu.*
	his *or* her	*anó hito no*
	name	*namae*
57.	What's his name?	*Anó hito no namae wa, náñ desu ka?*
	Taro (a given name)	*Tároo*
58.	His name's Taro Tanaka.	*Anó hito no namae wa, Tanaka Tároo desu.*
59.	Are you Mr. Yamamoto?	*Anáta wa, Yamamoto-sañ désu ka?*
	that way *or* thus *or* so	*sóo*
60.	That's right.	*Sóo desu.*
61.	That's not right.	*Sóo zya arimaséñ.*
62.	I'm [Mr.] Tanaka.	*Watakusi wa, Tanaka desu.*
	soldier	*heitai*
63.	Are you a soldier?	*Heitai désu ka?*
64.	Yes, I'm a soldier.	*Hái. Heitai desu.*
65.	No, I'm not a soldier.	*Iie. Heitai zya arimaséñ.*
	from where	*dóko kara*
	came	*kimásita*
66.	Where did you come from?	*Dóko kara kimásita ka?*
	America	*Beikoku*
	from America	*Beikoku kara*
67.	I came from America.	*Beikoku kara kimásita.*
	England	*Eikoku*
	Japan	*Nihóñ*
68.	My friend came from England.	*Watakusi no tomodati wa, Eikoku kara kimásita.*

Record 4B, beginning

	came but .	*kimásita ga*
69.	My friend came from Japan, but I came from America.	*Tomodati wa, Nihóñ kara kimásita ga, /* watakusi wa, Beikoku kara kimásita.*
	town or city	*matí*
	as far as the city, up to the city	*matí made*
70.	He came from that city to this city.	*Ano matí kara, kono matí made kimásita.*
	Japanese (of Japan)	*Nihóñ no*
	sailor	*súihei*
71.	He's a Japanese sailor.	*Nihoñ no súihei desu.*
	an American	*Beikokúziñ*
72.	Are you an American?	*Anáta wa, Beikokúziñ desu ka?*

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*A diagonal bar at the end of a line means that the Japanese sentence has been divided on the phonograph record into two parts, spoken separately, with a pause after each part.

73. Yes, I'm an American.	*Hái. Watakusi wa, Beikokúziñ desu.*
74. No, I'm not an American.	*Iie. Watakusi wa, Beikokúziñ zya arimaséñ.*
an Englishman	*Eikokúziñ*
a Japanese	*Nihoñzíñ*
75. I'm not Japanese, but that sailor is (Japanese).	*Watakusi wa, Nihoñzíñ zya arimaséñ ga, / ano súihei wa, Nihoñzíñ desu.*

2. Pronunciation Practice

The vowel sounds that you practiced in Unit 1 (Practices 1-5) are all SHORT: they must always be pronounced crisply and sharply, without the slightest suggestion of a drawl.

Every vowel in Japanese makes a separate syllable. A syllable may consist of a vowel all by itself, or of a vowel with a consonant before it. Here are some words that you already know, written with hyphens to show how the syllables are divided:

ta-ba-ko	cigarettes	*i-ká-ga*	how?
hó-te-ru	hotel	*i-ti-do*	once
sa-yo-ná-ra	goodbye	*o-na-ka*	stomach

Since a syllable may consist of a vowel all by itself, it often happens that two vowels come together in the same word. In that case, each of the two vowels makes a separate syllable. The pronunciation of the individual vowels does not change; each one keeps its usual sound. In the following practice, listen to the way the vowel combinations are pronounced by the Guide, and try to get the same effect when you repeat after him.

Record 1A, after 5th spiral

PRACTICE 6.

hái	yes
**máe*	front
**kau*	buy
**kao*	face
**ié*	house
**ue*	top
teisyaba	railroad station

Very often, the two vowels that come together are identical—that is, a word may contain two *a*'s in succession, two *e*'s, two *i*'s, two *o*'s, or two *u*'s. These DOUBLE VOWELS are pronounced according to the rule just given: each vowel keeps its usual sound, but each one counts as a separate syllable. This means that a double vowel like *ii* is pronounced exactly like the corresponding single vowel *i*, but lasts TWICE AS LONG.

If you want to make yourself understood in Japanese, it is essential to make a clear difference between single and double vowels. The whole meaning of a word may be changed or lost by changing the length of a vowel. For instance, **obáasañ* means 'grandmother', **obasañ* means 'aunt'; **kiite* means 'hearing', **kite* means 'coming'; **toori* means 'road', **tori* means 'bird'; *gyuunyuu* means 'milk', *gyuunyu* or *gyunyuu* or *gyunyu* means nothing at all.

You will have no difficulty with double vowels if you simply pronounce them by drawling or stretching out the corresponding single vowels that you have already practiced. But in drawling them, be careful to keep the sound of the vowel unchanged throughout. When you pronounce a double *oo*, as in *dóozo*, be sure that you are really pronouncing an *o* sound all the way through. If you use the vowel of English 'go', this will sound to a Japanese like *ou*, not like *oo*. A double vowel must be pure, not a diphthong. (The spelling *oo* in this book always denotes a combination of two *o* sounds, not a different vowel like the 'oo' in English 'food'.)

Record 1A, after 6th spiral

PRACTICE 7.

**apáato*	apartment house
**obáasañ*	grandmother
ée	yes
**teeburu*	table
hosíi desu	it is desirable
bíiru	beer
dóozo	please
koohíi	coffee
gyuunyuu	milk
**zyúu*	ten

3. Practice on the Basic Sentences

When you have mastered the Pronunciation Practice, go back to the Basic Sentences and run through them again two or three times. First repeat after the Guide in unison, as you did before; then take turns around the group, so that each man has a chance to imitate the Guide individually. While the Guide and the other members of the group are speaking, listen carefully; and as you listen, keep in mind the meaning of the Japanese expressions. During this practice, do not say anything in Japanese without having the Guide or the phonograph records say it first.

4. Review of the Basic Sentences: Covering the English

Working by yourself, turn back to the Basic Sentences and cover the English column. Read the Japanese to yourself, and see how quickly you can call to mind the English equivalent for each one. Take the Japanese expressions first in the order in which they are printed, and then skip around so as to get them in a new order. If you have forgotten the meaning of a word or phrase, put a check mark beside it and go on to the next: don't uncover the English column until you have been through the entire list at least once.

5. Notes

Note 2.1. Particle *no*

54. He's my friend.	*Watakusi no tomodati desu.*
55. He's your friend.	*Anáta no tomodati desu.*
57. What's his name?	*Anó hito no namae wa, náñ desu ka?*
58. His name's Taro Tanaka.	*Anó hito no namae wa, Tanaka Tároo desu.*
71. He's a Japanese sailor.	*Nihoñ no súihei desu.*

The particle *no* follows a noun that modifies or describes another noun. If *A* and *B* are two nouns, then in the expression *A no B*, the phrase *A no* tells which *B* or what kind of *B* you mean.

In the expressions *watakusi no tomodati* and *anáta no tomodati*, the phrases *watakusi no* ('my') and *anáta no* ('your') tell which friend you are talking about. In the expression *anó hito no namae*, the phrase *anó hito no* ('that person's' or 'his') tells which name you mean. In the expression *Nihoñ no súihei*, the phrase *Nihoñ no* ('of Japan' or 'Japanese') tells what kind of sailor you mean.

Sometimes the particle *no* indicates possession, so that *A no B* means 'the B that belongs to A'; for instance, *watakusi no tabako* means 'my cigarettes' ('the cigarettes that belong to me'), *ano heitai no mátti* means 'that soldier's matches'. But often there is no meaning of possession involved; for instance, *Eikoku no heitai* means 'an English soldier' (not 'a soldier that belongs to England'), *Beikoku no bîiru* means 'American beer', *mati no hóteru* means 'a city hotel', *kono mati no ryooríya* means 'a restaurant in this town'.

You will often hear two or even more nouns with *no* strung along one after the other, each phrase modifying or describing the noun that follows; for instance, *Beikoku no heitai no tomodati no tabako* means 'the cigarettes of the American soldier's friend'.

Additional examples:

(a) That's a Japanese restaurant.	*Are wa, Nihoñ no ryooríya desu.*
(b) This person is Mr. Tanaka's friend.	*Konó hito wa, Tanaka-sañ no tomodati desu.*
(c) Where are your matches?	*Anáta no mátti wa, dóko ni arimásu ka?*
(d) My name is Tanaka.	*Watakusi no namae wa, Tanaka desu.*
(e) Is that person an English soldier?	*Anó hito wa, Eikoku no heitai désu ka?*
(f) My friend is a Japanese sailor.	*Watakusi no tomodati wa, Nihoñ no súihei desu.*

(g) Where is Mr. Tanaka's restaurant?	*Tanaka-sañ no ryooríya wa, dóko ni arimasu ka?*
(h) The toilet here is straight ahead.	*Koko no beñzyó wa, massúgu saki ni arimasu.*
(i) The railroad station in this town is to the right.	*Kono mati no teisyaba wa, migi no hóo ni arimasu.*
(j) That person's friend is Mr. Tanaka.	*Sonó hito no tomodati wa, Tanaka-sañ desu.*

Note 2.2. Particle *ga* at the end of a clause

69. My friend came from Japan, but I came from America.	*Tomodati wa, Nihóñ kara kimásita ga, watakusi wa, Beikoku kara kimásita.*
75. I'm not Japanese, but that sailor is (Japanese).	*Watakusi wa, Nihoñzíñ zya arimaséñ ga, ano súihei wa, Nihoñzíñ desu.*

Sentence 69 is made up of two independent sentences connected by the particle *ga*. *Tomodati wa, Nihóñ kara kimásita* means 'My friend came from Japan'; *Watakusi wa, Beikoku kara kimásita* means 'I came from America'. Sentence 75 is made up in the same way.

When two or more statements or questions are combined into a single sentence, we call each part of the sentence a CLAUSE. The FINAL CLAUSE is the last one in the sentence; a NON-FINAL CLAUSE is any clause before the last one. In sentence 69, the final clause is *watakusi wa, Beikoku kara kimásita*. This could be a full sentence all by itself. The non-final clause is *tomodati wa, Nihóñ kara kimásita ga*. This could not be a normal sentence by itself, because a normal sentence does not end with the particle *ga*.

The particle *ga* at the end of a non-final clause most commonly means 'but'. Sometimes, however, this meaning is very faint, so that the particle does not correspond to any word in the English equivalent.

When two parts of an English sentence are connected by 'but', this word acts as the beginning of the second part. The particle *ga*, however, like all Japanese particles, is pronounced as if it were a part of the preceding word; it belongs to the first half of the sentence, not to the second.

Additional examples:

(a) I want [some] cigarettes, but I don't want [any] matches.	*Tabako wa hosii desu ga, mátti wa hósiku arimaséñ.*
(b) I'm thirsty. Isn't there [any] water?	*Nódo ga kawakimásita ga, mizu wa arimaséñ ka?*
(c) I'm an American, but Mr. Tanaka is a Japanese.	*Watakusi wa Beikokúziñ desu ga, Tanaka-sañ wa Nihoñzíñ desu.*
(d) My friend came, but Mr. Tanaka didn't come.	*Tomodati wa kimásita ga, Tanaka-sañ wa kimaséñ desita.*
(e) This is milk; (but) what's that?	*Kore wa, gyuunyuu désu ga, sore wa, náñ desu ka?*
(f) There's meat but there's no fish.	*Nikú wa arimásu ga, sakana wa arimaséñ.*
(g) I'm an English sailor, but my friend's an American sailor.	*Watakusi wa, Eikoku no súihei desu ga, watakusi no tomodati wa, Beikoku no súihei desu.*
(h) Mr. Tanaka came; (but) didn't Mr. Yamamoto come?	*Tanaka-sañ wa kimásita ga, Yamamoto-sañ wa, kimaséñ desita ka?*
(i) I came from Japan; (but) where did you come from?	*Watakusi wa, Nihóñ kara kimásita ga, anáta wa, dóko kara kimásita ka?*
(j) I'm not a soldier, but he is (a soldier).	*Watakusi wa, heitai zya arimaséñ ga, anó hito wa, heitai desu.*

Note 2.3. 'I' and 'you' and 'he'

*73. I'm an American.	*Watakusi wa, Beikokúziñ desu.*
54. He's my friend.	*Watakusi no tomodati desu.*
59. Are you Mr. Yamamoto?	*Anáta wa, Yamamoto-sañ désu ka?*
55. He's your friend.	*Anáta no tomodati desu.*
56. He's Mr. Tanaka.	*Anó hito wa, Tanaka-sañ desu.*
57. What's his name?	*Anó hito no namae wa, náñ desu ka?*

Watakusi means 'I' or 'me'; *anáta* means 'you', when speaking to one person.

In English, the words 'I' and 'you' belong to a special group called pronouns; but in Japanese, *watakusi* and *anáta* are nouns. They function in the sentence exactly like other nouns (*hito, heitai, tomodati,* etc.), and are followed by the same particles. Notice the particles *wa* and *no* in the sentences quoted above.

The English words 'I' and 'you' are always used whenever you tell about some action of your own or of the person you are speaking to. Even when it is perfectly clear from the rest of the conversation that you are talking about yourself, you don't leave out the word 'I'. You don't say, for instance, 'This morning when ( ) woke up ( ) was very hungry, so ( ) had a big breakfast before ( ) left for the place where ( ) work.' In Japanese, *watakusi* and *anáta* are used only when they are really necessary to make the sentence clear. If someone asks you, *Dóko kara kimásita ka?* you know that he means 'Where did YOU come from?' even though he has not used the word *anáta;* and if you answer, *Beikoku kara kimásita*, he knows that you mean 'I came from America' even though you have not used *watakusi*. Again, if you point to someone and say, *Anó hito wa tomodati desu*, the person you speak to knows that you mean 'He's MY friend'; you don't need to say *watakusi no tomodati* unless there might be some doubt about whose friend you mean.

The word 'he' or 'she' of the English equivalent is not usually expressed at all in the Japanese sentence; but when it is necessary, for contrast or clearness, to mention some third party, the most common expressions are *anó hito* and *sonó hito* (literally 'that person'). You say *anó hito* when you first refer to him, but *sonó hito* thereafter.

Additional examples:

(a) I want [some] cigarettes.	*Watakusi wa, tabako ga hosíi desu.*
(b) Who are you?	*Anáta wa, dáre desu ka?*
(c) Do you want [some] beer?	*Anáta wa, bíiru ga hosíi desu ka?*
(d) What's your friend's name?	*Anáta no tomodati no namae wa, náñ desu ka?*
(e) Here are my matches.	*Watakusi no mátti wa, koko ni arimasu.*
(f) I came from America but he came from Japan.	*Watakusi wa Beikoku kara kimásita ga, anó hito wa Nihóñ kara kimásita.*
(g) My friend's a soldier but your friend's a sailor.	*Watakusi no tomodati wa, heitai désu ga, anáta no tomodati wa, súihei desu.*

Note 2.4. Copula: affirmative and negative

60. That's right.	*Sóo desu.*
61. That's not right.	*Sóo zya arimaséñ.*
*64. I'm a soldier.	*Heitai desu.*
*65. I'm not a soldier.	*Heitai zya arimaséñ.*

*73. I'm an American.	*Watakusi wa, Beikokúziñ desu.*
*74. I'm not an American.	*Watakusi wa, Beikokúziñ zya arimaséñ.*
75. I'm not Japanese, but that sailor is (Japanese).	*Watakusi wa, Nihoñzíñ zya arimaséñ ga, ano súihei wa, Nihoñzíñ desu.*

Désu after a noun means that something 'is' that noun (Note 1.8). To say that something 'is not' that noun, you use a combination of two words, *zya arimaséñ*. (*Arimaséñ* by itself is the negative of *arimásu;* with *zya* before it, it acts as the negative of *désu*.)

The negative expression corresponding to *désita* (past tense) is *zya arimaséñ desita;* for instance, *Heitai zya arimaséñ desita* means 'He wasn't a soldier'.

The combination *zya arimaséñ* (or *zya arimaséñ desita*) is used only after a noun. Some of the expressions you have learned contain the copula *désu* after a word that is not a noun—for instance *hosíi desu* (literally 'it is desirable'), negative *hósiku arimaséñ* (literally 'it is not desirable'). Expressions of this kind will be explained later.

Additional examples:

(a) That building isn't a hotel.	*Sono tatémono wa, hóteru zya arimaséñ.*
(b) That isn't tea, but this is (tea).	*Sore wa otya zya arimaséñ ga, kore wa otya desu.*
(c) He's not my friend.	*Anó hito wa, tomodati zya arimaséñ.*
(d) Aren't you Mr. Tanaka?	*Anáta wa, Tanaka-sañ zya arimaséñ ka?*
(e) I'm not a Japanese.	*Watakusi wa, Nihoñzíñ zya arimaséñ.*
(f) Mr. Yamamoto's friend wasn't a sailor.	*Yamamoto-sañ no tomodati wa, súihei zya arimaséñ desita.*

Note 2.5. Verbs and copula: no change for person and number

67. I came from America; *or* We came from America; *or* You came from America; *or* He came from America; *or* They came from America.	*Beikoku kara kimásita.*
*64. I'm a soldier; *or* We're soldiers; *or* You're a soldier; *or* You're soldiers; *or* He's a soldier; *or* They're soldiers.	*Heitai desu.*

As these examples show, a Japanese sentence often corresponds to a number of different English sentences. The exact meaning of the Japanese will usually be clear from the rest of the conversation or from the situation as a whole. If it is necessary to say who came from America or who is a soldier, this information can be given in a phrase with the particle *ga* or *wa*; for instance,

(a) I came from America.	*Watakusi wa, Beikoku kara kimásita.*
(b) He's a soldier.	*Anó hito ga heitai desu.*

Sentence (a) is equivalent to saying, 'Well, if you want to know about me, I came from America'; sentence (b) is equivalent to saying, 'That person is the one who is a soldier'.

The real meaning of a Japanese verb is not that some particular person does something, but simply that some action takes place. *Kimásu* does not mean primarily 'I come' or 'you come' or 'he comes', but simply 'the action of coming takes place'; *kimásita* means 'the action of coming took place'; and so on. There is nothing in Japanese that resembles the way an English verb changes according to the person who performs the action and the number of persons involved ('I go'—'he goes', 'I am'—'you are'—'he is', 'he runs'—'they run', and so on).

In much the same way, the copula *désu* does not mean 'I am' or 'you are' or 'he is', but simply 'is', without reference to any particular person or number.

Note 2.6. Bound forms: *-sañ*, *-ziñ*

The expression *Tanaka-sañ* means not only 'Mr. Tanaka' but also 'Mrs. Tanaka' and 'Miss Tanaka'. The *-sañ* is a general title of respect, used in addressing or in referring to anyone whom you do not know as a close and intimate friend.

In English, the words 'Mister' and 'Miss' are often used without any name; you can say 'Listen, Mister!' or 'Pardon me, Miss'. The Japanese *-sañ* is not used in this way; it is not an independent word, but a bound form. A BOUND FORM is an element which occurs only as part of a word, never as a whole word by itself.

Another bound form in this Unit is *-ziñ*, in the words *Beikokúziñ*, *Eikokúziñ*, and *Nihoñziñ*. (As you know, *Beikoku* means 'America', *Eikoku* means 'England', *Nihóñ* means 'Japan'.) The bound form *-ziñ* has about the same meaning as the independent word *hito* 'person', but is always tacked on to the end of some other word.

Note 2.7. Japanese names

59. Are you Mr. Yamamoto?	*Anáta wa, Yamamoto-sañ désu ka?*
56. He is Mr. Tanaka.	*Anó hito wa, Tanaka-sañ desu.*
62. I'm [Mr.] Tanaka.	*Watakusi wa, Tanaka desu.*
58. His name is Taro Tanaka.	*Anó hito no namae wa, Tanaka Tároo desu.*

When you speak to someone who is not a close and intimate friend or a member of your own family, or when you refer to such a person, you always tack on the bound form *-sañ* to the end of his name. But when you refer to yourself, you never use this title. If Mr. Tanaka were to speak of himself as *Tanaka-sañ*, people would think he was putting on airs.

In sentence 58, notice that in a Japanese name the family name (*Tanaka*) comes first and the given name (*Tároo*) last. When the title *-sañ* is used with a full name, it is tacked on as usual to the end: *Tanaka Tároo-sañ* means 'Mr. Taro Tanaka'. (Japanese living in this country or in Europe usually reverse the order of their names and follow the Western habit of putting the family name last. If *Tanaka Tároo* moved to the United States, he would call himself 'Taro Tanaka'—unless he went still further and called himself 'Joe Tanaka'. Japanese names mentioned in American books and newspapers are also usually given with the family name last.)

The first male child in a family is often called *Tároo*, the second one *Zíroo*, and the third *Saburóo*. Most other male given names also end in *-o*.

Female given names are usually three syllables long, ending either in *-e* or in *-ko*. Some names occur in pairs for the two sexes, with different endings.

Here are some common family names and given names. Notice the similarity between given names for men and for women.

FAMILY NAMES	MEN'S GIVEN NAMES		WOMEN'S GIVEN NAMES	
Itoo	*Tároo*	*Masao*	*Ákiko*	*Tósiko*
Kimura	*Zíroo*	*Sizuo*	*Hánako*	*Yúkiko*
Kuríhara	*Saburóo*	*Tosio*	*Háruko*	*Harue*
Tanaka	*Haruo*	*Yoneo*	*Másako*	*Masae*
Ueda	*Hideo*	*Yosio*	*Tíyoko*	*Sizue*
Yamamoto	*Kazuo*	*Yukio*	*Tómeko*	*Yukie*

Additional examples:

(a) She is Miss Harue Kimura.	*Anó hito wa, Kimura Harue-sañ desu.*
(b) (Mr.) Kazuo Ito is my friend.	*Itoo Kazuo-sañ wa, watakusi no tomodati desu.*
(c) I'm Yukio Yamamoto.	*Watakusi wa, Yamamoto Yukio desu.*
(d) Her name is Masako Ueda.	*Anó hito no namae wa, Ueda Másako desu.*
(e) This is Mrs. Kurihara.	*Kore wa, Kuríhara-sañ desu.*
(f) Is that Mr. Ito?	*Sore wa, Itoo-sañ desu ka?*

6. Exercise

(Individual Study.) The following exercise is similar to the one you did in Unit 1, Section A. Follow the directions given there. Be sure that you understand all the Japanese sentences, and then decide which one, in each group of three, fits the situation described in English. If there is anything that gives you trouble, go back to the Basic Sentences or to the Notes.

1. You meet a stranger and ask him his name:
   - a. *Anáta wa, Beikokúziñ desu ka?*
   - b. *Ano tatémono wa, náñ desu ka?*
   - c. *Anáta no namae wa, náñ desu ka?*
2. You ask him if he is a soldier:
   - a. *Hosíi desu ka?*
   - b. *Dóko ni arimásu ka?*
   - c. *Heitai desu ka?*
3. He says he isn't a soldier, but his friend is:
   - a. *Kore wa hóteru zya arimasén ga, are wa hóteru desu.*
   - b. *Watakusi wa heitai zya arimasén ga, tomodati wa heitai desu.*
   - c. *Sakana wa hósiku arimasén ga, nikú wa hosíi desu.*
4. You ask him where he came from:
   - a. *Dóko kara kimásita ka?*
   - b. *Kore wa náñ desu ka?*
   - c. *Anáta no tomodati desu ka?*
5. You ask if he came from Japan:
   - a. *Beikoku kara kimásita ka?*
   - b. *Nihóñ kara kimásita ka?*
   - c. *Kono matí kara kimásita ka?*
6. He answers in the negative:
   - a. *Sóo zya arimaséñ.*
   - b. *Hósiku arimaséñ.*
   - c. *Beikokúziñ zya arimaséñ.*
7. You ask him if he is an American:
   - a. *Anáta wa, Beikokúziñ desu ka?*
   - b. *Anó hito wa, Eikokúziñ desu ka?*
   - c. *Watakusi wa, Nihoñzíñ desu ka?*
8. He says he is not an American:
   - a. *Watakusi wa, heitai zya arimaséñ.*
   - b. *Páñ wa, hósiku arimaséñ.*
   - c. *Watakusi wa, Beikokúziñ zya arimaséñ.*
9. He says he is English:
   - a. *Anáta no tomodati wa, Eikokúziñ desu.*
   - b. *Eikokúziñ wa, kono matí made kimásita.*
   - c. *Watakusi wa, Eikokúziñ desu.*
10. You introduce your friend:
    - a. *Aikawarazu géñki desu.*
    - b. *Konó hito wa, watakusi no tomodati desu.*
    - c. *Beñzyó wa, migi no hóo ni arimasu.*
11. You say that your friend came from England:
    - a. *Ano matí kara, kono matí made kimásita.*
    - b. *Kore wa otya desu ga, are wa koohíi desu.*
    - c. *Watakusi no tomodati wa, Eikoku kara kimásita.*
12. You tell about a trip you took:
    - a. *Tomodati wa, Nihoñzíñ zya arimaséñ.*
    - b. *Eikoku kara Beikoku made kimásita.*
    - c. *Beikoku no koohíi ga hosíi desu.*

7. Check-Up on the Exercise

(Group Work.) Follow the same procedure as you did in Unit 1. The Leader will read the English statements in the Exercise and ask you to supply orally the Japanese sentence that satisfies each of the situations described in English.

8. Review of Basic Sentences: Covering the Japanese

(Individual Study.) Working alone, check once more your knowledge of the Basic Sentences in Section A of this Unit Follow the same plan as in Unit 1. Try to recall each Japanese expression as you read the English equivalents. Unless you have learned the Japanese cold, you have not finished this Section.

SECTION B

1. Basic Sentences

Record 4B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
last year	*kyóneñ*
to Japan	*Nihóñ e*
went	*ikimásita*
76. Did you go to Japan last year?	*Anáta wa, kyóneñ, Nihóñ e ikimásita ka?*
77. Yes, I did (go).	*Hái. Ikimásita.*
78. No, I didn't (go).	*Iie. Ikimaséñ desita.*
boat *or* ship	*húne*
by boat *or* by ship	*húne de*
79. Did you go by a japanese boat?	*Nihoñ no húne de, ikimásita ka?*
Record 5A, beginning	
Yokohama	*Yokohama*
airplane	*hikóoki*
by airplane	*hikóoki de*
80. I went as far as Yokohama by plane.	*Yokohama máde, hikóoki de ikimásita.*
Tokyo	*Tookyoo*
Osaka	*Oosaka*
railroad train	*kisyá*
81. From Yokohama to Tokyo I went by train.	*Yokohama kara Tookyoo máde, kisyá de ikimásita.*
streetcar	*déñsya*
automobile	*zidóosya*
82. Did you go by streetcar or by auto?	*Déñsya de ikimásita ka, zidóosya de ikimásita ka?*

83. I went by streetcar.	*Déñsya de ikimásita.*
every day	*máiniti*
84. I go by streetcar every day.	*Máiniti déñsya de ikimasu.*
85. Tokyo is in Japan.	*Tookyoo wa, Nihóñ ni arimasu.*
is [there] (of living beings)	*imásu*
86. Mr. Tanaka's in Japan.	*Tanaka-sañ wa, Nihóñ ni imasu.*
isn't [there] (of living beings)	*imaséñ*
87. His friend isn't in Japan.	*Tomodati wa, Nihóñ ni imaséñ.*
which thing? *or* which one?	*dóre*
88. Which is your car?	*Dóre ga, anáta no zidóosya desu ka?*
89. That one's mine.	*Are ga watakusi nó desu.*
whose?	*dáre no*
90. Whose car's that?	*Are wa, dáre no zidóosya desu ka?*
91. That one's mine.	*Are wa, watakusi nó desu.*
which building?	*dóno tatémono*
92. Which building is the restaurant?	*Dóno tatémono ga, ryooríya desu ka?*
93. That building's the restaurant.	*Ano tatémono ga, ryooríya desu.*

2. Pronunciation Practice

Japanese has only 15 CONSONANTS; but some of them, as you have already observed, are pronounced in different ways according to the vowel that follows them. These differences will be described as we go along. Until they have been discussed, don't worry about the spellings but simply concentrate on imitating what you hear.

Of the 15 consonants, 14 are found only at the beginning of a word or syllable, never at the end. The remaining consonant is peculiar in two ways: it never stands at the beginning of a word, but only within a word or at the end; and it always counts as a full syllable by itself. This is the consonant that appears in our writing as *ñ*.

The *ñ* counts as a full syllable because it takes just as long to say as an ordinary syllable with a vowel in it. For instance, the word *páñ* 'bread' has two syllables (*pá-ñ*), and takes about the same length of time to pronounce as a word like *mizu* 'water'. The word *géñki* 'health' has three syllables (*gé-ñ-ki*), and takes up about the same length of time as a word like *hidari* 'left'.

Syllables consisting entirely of a consonant are familiar to us from English. The word 'button' is usually pronounced 'butn', with the second syllable consisting entirely of the consonant 'n'; the word 'middle' is usually pronounced 'midl', with the second syllable consisting of 'l'. The peculiar thing about the Japanese *ñ*, however, is that it always makes a full syllable—in all positions and under all circumstances; whereas English 'n' and 'l' can make a syllable only when they follow some other consonant.

When the consonant *ñ* comes at the end of a phrase or sentence—that is, just before a pause—it sounds like the 'ng' in 'ring', or sometimes like the 'n' in 'pin', but weaker and more prolonged.

Record 1A, after 7th spiral

PRACTICE 8.

páñ	bread
góhañ	cooked rice *or* a meal
wakarimaseñ	I don't understand
Nihóñ	Japan
Nihoñzíñ	a Japanese

If the *ñ* stands before some other consonant—either in the same word or in a closely attached following word—the sound of the *ñ* is sometimes changed to conform in pronunciation to the second consonant. This happens regularly when the second consonant is a labial, a dental, or a velar.

A LABIAL consonant is one that is made by touching the two lips together; *p* and *b* are labials. Before one of these consonants, *ñ* is changed to a labial also, being pronounced like the 'm' in 'umpire' and 'ambush', but longer.

A DENTAL consonant is one that is made by touching the inner surface of the upper teeth with the tip of the tongue; Japanese *t*, *d*, *s*, and *z* are dentals. (Notice that English 't', 'd', 's', and 'z' are usually made with the tip of the tongue touching the gums in back of the upper teeth, not the teeth themselves. These English sounds, therefore, are not true dentals.) Before one of these consonants, the *ñ* is changed to a dental also, being pronounced approximately like the 'n' in 'on time', 'undo', 'unsafe', and the like, but longer.

A VELAR consonant is one that is made by touching the back part of the roof of the mouth (called the soft palate or velum) with the back part of the tongue; *k* and *g* are velars. Before one of these consonants, the *ñ* is changed to a velar also, being pronounced like the 'n' in 'anchor' and 'anger', but longer.

Record 1A, after 8th spiral

PRACTICE 9.

**sáñpuñ*	three minutes
Koñbañ wa	Good evening.
**gúñtai*	army
Náñ desu ka?	What is it?
**señsoo*	war
beñzyó	toilet
géñki	health
Páñ ga arimasu	There is bread.

Before other consonants (not labials, dentals, or velars) and before vowels, the sound of *ñ* is the same as it is at the end of a word or sentence.

3. Practice on the Basic Sentences

(Group Work.) Go through the Basic Sentences of Section B several times more, first in unison and then with each man taking turns. As always, listen carefully and try to imitate as exactly as you can the sounds you hear. Keep thinking of what the Japanese expressions mean.

4. Review of Basic Sentences: Covering the English

(Individual Study.) Working by yourself, turn back to the Basic Sentences of Section B and cover the English column. Read the Japanese to yourself, and see how quickly you can call to mind the English equivalent for each one. Take them up first in the order in which they are listed, and after that skip around so as to come upon them in a different order. Don't uncover the English column until you have been through the entire list at least once.

5. Notes

Note 2.8. Particles *kára, máde, e, de*

66. Where did you come from?	*Dóko kara kimásita ka?*
67. I came from America.	*Beikoku kara kimásita.*
70. He came from that city to this city.	*Ano matí kara, kono mati made kimásita.*
76. Did you go to Japan last year?	*Anáta wa, kyóneñ, Nihóñ e ikimásita ka?*
79. Did you go by a Japanese boat?	*Nihoñ no húne de, ikimásita ka?*
80. I went as far as Yokohama by plane.	*Yokohama máde, hikóoki de ikimásita.*
81. From Yokohama to Tokyo I went by train.	*Yokohama kara Tookyoo máde, kisyá de ikimásita.*

Kára after a noun means 'from'; for instance *mati kara* 'from the town' (or 'from a town, from the towns', etc.), *Nihóñ kara* 'from Japan'. The phrase *sore kara* (literally 'from that') usually means 'after that'.

Máde after a noun means 'to' or 'up to, as far as'; for instance *mati made* 'to the town, as far as the town', *Tookyoo máde* 'to Tokyo, up to Tokyo, as far as Tokyo'.

E after a noun also means 'to'; for instance *mati e* 'to town' or 'to the town', *Nihóñ e* 'to Japan'. The difference between *e* and *máde* is about the same as between the English equivalents 'to' and 'as far as'; *mati e* means 'to the town', *mati made* means 'as far as the town'. *E* tells where to, *máde* tells how far.

De after a noun, in the sentences of this Unit, means 'by' or 'by means of'; for instance *húne de* 'by boat', *kisyá de* 'by train'. In general, *de* indicates the means or instrument by which any action is performed.

All these particles have other meanings in addition to the ones illustrated in this Unit. Their English equivalents, as you will see later, differ according to the way they are used.

Additional examples:

(a) I went to the railroad station (*or* as far as the railroad station).	*Watakusi wa, teisyaba made ikimásita.*
(b) I went from the hotel to the restaurant by streetcar.	*Hóteru kara ryooríya e déñsya de ikimásita.*
(c) I came from America by boat.	*Beikoku e húne de kimásita.*
(d) My friend went from Tokyo to Yokohama (*or* as far as Yokohama) by car.	*Tomodati wa, Tookyoo kara Yokohama máde zidóosya de ikimásita.*
(e) Did you go to England by an American ship?	*Eikoku e Beikoku no húne de ikimásita ka?*
(f) From there, I came here by plane.	*Soko kara koko e, hikóoki de kimásita.*
(g) I go to that town every day by train.	*Máiniti ano mati e kisyá de ikimasu.*
(h) How did you come from Japan (*lit.* By what did you come)?	*Nihóñ kara, náñ de kimásita ka?*
(i) Where did you go to on the streetcar?	*Dóko e déñsya de ikimásita ka?*
(j) I went as far as Mr. Tanaka's hotel by car.	*Tanaka-sañ no hóteru máde, zidóosya de ikimásita.*

Note 2.9. Alternative questions

82. Did you go by streetcar or by auto?	*Déñsya de ikimásita ka, zidóosya de ikimásita ka?*

An alternative question is one that asks which of two alternatives is correct. In Japanese, you simply ask two independent questions, each one with the particle *ka* at the end (Note 1.2), and string them together in one sentence. Sentence 82 means literally 'Did you go by streetcar, did you go by auto?' but the more natural way of asking this question in English would be to say. 'Did you go by streetcar or by auto?'

Additional examples:

(a) Do you want tea or coffee?	*Otya ga hosíi desu ka, koohíi ga hosíi desu ka?*
(b) Is your friend English or American?	*Anáta no tomodati wa, Eikokúziñ desu ka, Beikokúzin desu ka?*
(c) Is that person Mr. Tanaka or Mr. Yamamoto?	*Anó hito wa, Tanaka-sañ desu ka, Yamamoto-sañ desu ka?*
(d) Is Mr. Tanaka in Tokyo or in Yokohama?	*Tanaka-sañ wa, Tookyoo ni imásu ka, Yokohama ni imásu ka?*
(e) Is that building a hotel or a movie theater?	*Ano tatémono wa, hóteru desu ka, eigákañ desu ka?*
(f) Do you want fish or meat?	*Anáta wa, sakana ga hosíi desu ka, nikú ga hosíi desu ka?*
(g) Did you go to Tokyo or to Yokohama last year?	*Kyóneñ Tookyoo e ikimásita ka, Yokohama e ikimásita ka?*
(h) Is Mr. Tanaka a sailor or a soldier?	*Tanaka-sañ wa, súihei desu ka, heitai desu ka?*
(i) Is the railroad station to the left or to the right?	*Teisyaba wa, hidari no hóo ni arimasu ka, migi no hóo ni arimásu ka?*

Note 2.10. *Arimásu* and *imásu*

85. Tokyo is in Japan.	*Tookyoo wa, Nihóñ ni arimasu.*
86. Mr. Tanaka is in Japan.	*Tanaka-sañ wa, Nihóñ ni imasu.*
87. His friend isn't in Japan.	*Tomodati wa, Nihóñ ni imaséñ.*

The basic meaning of *arimásu* is 'be in a particular place' or 'exist' (Note 1.8). In this meaning, *arimásu* is used only of lifeless things. To say that a living being, either human or animal, is in a particular place, the Japanese use an entirely different verb, *imásu* (past tense *imásita*, negative *imaséñ*).

In later Units you will find both *arimásu* and *imásu* in other uses. Remember that the distinction between lifeless things and living beings holds good ONLY when these two verbs mean 'be in a particular place', NOT when they are used with other meanings.

Additional examples:

(a) There's no railroad station in this town.	*Kono matí ni, teisyaba ga arimaséñ.*
(b) There are no soldiers in this hotel.	*Kono hóteru ni, heitai ga imaséñ.*
(c) My friend is over there.	*Tomodati wa, asoko ni imasu.*
(d) There was a sailor on the streetcar.	*Déñsya ni, súihei ga imásita.*
(e) There was a restaurant here last year.	*Kyóneñ, koko ni ryooríya ga arimásita.*
(f) There are sailors in that town, but there are no ships.	*Sono matí ni, súihei wa imásu ga, húne wa arimaséñ.*
(g) Mr. Tanaka is in the hotel.	*Tanaka-sañ wa, hóteru ni imasu.*
(h) My friend isn't here.	*Watakusi no tomodati wa, koko ni imaséñ.*
(i) There's a movie theater to the right.	*Migi no hóo ni eigákañ ga arimasu.*
(j) Where are your matches?	*Anáta no mátti wa, dóko ni arimásu ka?*
(k) Where is Osaka?	*Oosaka wa, dóko ni arimásu ka?*
(l) Is Osaka in Japan?	*Oosaka wa, Nihóñ ni arimásu ka?*
(m) Mr. Yamamoto is over yonder.	*Yamamoto-sañ wa, asoko ni imasu.*
(n) His friend is in England.	*Anó hito no tomodati wa, Eikoku ni imasu.*
(o) Is there a sailor in this restaurant?	*Kono ryooríya ni, súihei ga imásu ka?*
(p) Here is Mr. Tanaka.	*Tanaka-sañ wa, koko ni imasu.*

Note 2.11. Interrogatives

66. Where did you come from?	*Dóko kara kimásita ka?*
88. Which is your car?	*Dóre ga, anáta no zidóosya desu ka?*
92. Which building is the restaurant?	*Dóno tatémono ga, ryooríya desu ka?*
53. Who is that person?	*Anó hito wa, dáre desu ka?*
4. How are you?	*Ikága desu ka?*
57. What is his name?	*Anó hito no namae wa, náñ desu ka?*

Each of these questions contains a special question word, or INTERROGATIVE. Here is a list of them:

dóko	what place?	*dáre*	who?
dóre	which? which one?	*ikága*	how?
dóno (*tatémono*)	which (building)?	*náñ*	what?

Notice that the three interrogatives in the first column form a riming set with the words listed in Note 1.10:

dóko	*dóre*	*dóno* (*tatémono*)
koko	*kore*	*kono* (*tatémono*)
soko	*sore*	*sono* (*tatémono*)
asoko	*are*	*ano* (*tatémono*)

Additional examples:

(a) Where is your friend?	*Anáta no tomodati wa, dóko ni imasu ka?*
(b) What's that?	*Sore wa náñ desu ka?*
(c) Which are your cigarettes?	*Dóre ga anáta no tabako desu ka?*
(d) Who's that over yonder?	*Asoko ni dáre ga imásu ka?*
(e) Where do you go every day?	*Máiniti dóko e ikimásu ka?*
(f) Which building is the railroad station?	*Dóno tatémono ga teisyaba desu ka?*
(g) Whose friend is he?	*Dáre no tomodati desu ka?*
(h) Where did you go?	*Anáta wa, dóko e ikimásita ka?*
(i) What town are you from?	*Dóno mati kara kimásita ka?*

Note 2.12. *Watakusi nó desu*

90. Whose car is that? *Are wa, dáre no zidóosya desu ka?*

91. That one is mine. *Are wa, watakusi nó desu.*

The phrase *watakusi nó* in sentence 91 refers to the noun *zidóosya* in sentence 90; it is equivalent to saying *watakusi no zidóosya* 'my car'. Notice that the phrase *watakusi nó* is used like a noun, with the copula *désu* after it. Any phrase with the particle *no* can be used in this way, if it is clear from the rest of the conversation what it refers to.

Additional examples:

(a) Those cigarettes are mine.	*Sono tabako wa, watakusi nó desu.*
(b) Is that ship Japanese?	*Sono húne wa, Nihoñ no desu ka?*
(c) No, it isn't Japanese.	*Iie. Nihoñ no zya arimaséñ.*
(d) It's English.	*Eikoku nó desu.*
(e) That restaurant is Mr. Yamamoto's.	*Ano ryooríya wa, Yamamoto-sañ no desu.*
(f) This car is my friend's.	*Kono zidóosya wa, watakusi no tomodati no desu.*
(g) These matches are not mine.	*Kono mátti wa, watakusi no zya arimaséñ.*
(h) They're Mr. Ueda's.	*Ueda-sañ no desu.*
(i) Whose are these cigarettes?	*Kono tabako wa, dáre no desu ka?*
(j) They're that English sailor's.	*Sono Eikoku no súihei no desu.*
(k) Is that yours or mine?	*Sore wa anáta no desu ka, watakusi nó desu ka?*

Note 2.13. Particles *ga* and *wa*

88. Which is your car?	*Dóre ga, anáta no zidóosya desu ka?*
89. That one is mine.	*Are ga, watakusi nó desu.*
90. Whose car is that?	*Are wa, dáre no zidóosya desu ka?*
91. That one is mine.	*Are wa, watakusi nó desu.*

Compare sentences 89 and 91. The English equivalents are spelled the same way, but they are pronounced differently. In the English of sentence 89, the loudest and most emphatic word is 'that'; in sentence 91, the loudest word is 'mine'. This difference in emphasis is expressed in Japanese by the use of different particles. A noun followed by *ga* is emphatic; a noun followed by *wa* is unemphatic. In replying to a question, you use *ga* after a noun if that noun is the answer; you use *wa* if the noun merely repeats part of the question. Notice that in sentence 89, the noun *are* is the answer; in sentence 90, the noun *are* merely repeats the first part of the question.

92. Which building is the restaurant?	*Dóno tatémono ga, ryooríya desu ka?*
93. That building is the restaurant.	*Ano tatémono ga, ryooríya desu.*

37. What is this building?	*Kono tatemono wa, nañ desu ka?*
38. That building is a hotel.	*Sono tatémono wa, hóteru desu.*

In sentence 93, the phrase *ano tatemono ga* answers the preceding question; in sentence 38, the phrase *sono tatémono wa* merely repeats part of the question, in slightly changed form (*sono* instead of *kono*).

Additional examples:

(a) Which person is Mr. Tanaka?	*Dóno hito ga, Tanaka-sañ desu ka?*
(b) That person is Mr. Tanaka.	*Anó hito ga, Tanaka-sañ desu.*
(c) Who is that person?	*Anó hito wa, dáre desu ka?*
(d) That person is Mr. Tanaka.	*Anó hito wa, Tanaka-sañ desu.*
(e) Which cigarettes are yours?	*Dóno tabako ga, anáta no desu ka?*
(f) These are mine.	*Kore ga, watakusi nó desu.*
(g) Whose are these cigarettes?	*Kono tabako wa, dáre no desu ka?*
(h) These are mine.	*Kore wa, watakusi nó desu.*
(i) Are there soldiers or sailors in this building?	*Kono tatémono ni, heitai ga imásu ka, súihei ga imásu ka?*
(j) There are soldiers in this building.	*Kono tatémono ni, heitai ga imasu.*
(k) Where are the soldiers?	*Heitai wa, dóko ni imásu ka?*
(l) The soldiers are in this building.	*Heitai wa, kono tatémono ni imásu.*

6. Exercise

(Individual Study.) Still working by yourself, read through the following exercises and answer the questions they ask. Be sure that you thoroughly understand all the Japanese material, and that you can justify your choice of an answer by referring to models in the Basic Sentences or to the Notes. When you have solved the problems, practice the correct sentences out loud.

A. Here are ten sentences, each one with a blank to be filled in. The proper word in every case is *arimásu, imásu,* or *désu.* Choose the correct word to fill each blank; then read the completed sentence out loud and notice the meaning.

1. *Anáta no tomodati wa, Nihóñ ni* ——.
2. *Yokohama wa, Nihóñ ni* ——.
3. *Tanaka-sañ wa, ryooríya ni* ——.
4. *Kore wa, watakusi no zidóosya* ——.
5. *Are wa, náñ —— ka?*
6. *Teisyaba wa, migi no hóo ni* ——.
7. *Watakusi wa, Beikoku ni* ——.
8. *Watakusi wa, Beikokúziñ* ——.
9. *Mátti ga —— ka?*
10. *Hóteru wa, asoko ni* ——.

B. Here are ten English sentences lettered from (a) to (j), and ten Japanese sentences lettered from (q) to (z). Match up the sentences by finding the proper English equivalent for each of the Japanese expressions.

(a) What is your name?
(b) He is an Englishman.
(c) I went to Japan.
(d) I came last year.
(e) Where did you come from?
(f) Which is your car?
(g) I went as far as Tokyo.
(h) He went by airplane.
(i) They came from Tokyo.
(j) Which building is the station?

(q) *Kyóneñ kimásita.*
(r) *Nihóñ e ikimásita.*
(s) *Tookyoo máde ikimásita.*
(t) *Dóre ga anáta no zidóosya desu ka?*
(u) *Hikóoki de ikimásita.*
(v) *Anáta no namae wa, náñ desu ka?*
(w) *Tookyoo kara kimásita.*
(x) *Eikokúziñ desu.*
(y) *Dóno tatémono ga teisyaba desu ka?*
(z) *Dóko kara kimásita ka?*

C. Here are five Japanese sentences, each one broken up into two parts. The second part is given in three versions, but only one version makes any sense in combination with the first part. Choose the proper end for each beginning, and read the complete sentence out loud.

1. *Anáta no namae wa,*

(a) *dóko ni arimásu ka?*
(b) *náñ desu ka?*
(c) *dáre desu ka?*

2. *Dóno tatémono ga,*
- (a) *anáta no tabako desu ka?*
- (b) *eigákañ desu ka?*
- (c) *tomodati desu ka?*

3. *Anó hito wa,*
- (a) *dáre desu ka?*
- (b) *dóno zidóosya desu ka?*
- (c) *dóre desu ka?*

4. *Kono góhañ wa,*
- (a) *koko ni imasu ka?*
- (b) *Beikokúziñ desu ka?*
- (c) *hosíi desu ka?*

5. *Yokohama kara koko made*
- (a) *arimásita ka?*
- (b) *kimásita ka?*
- (c) *wakarimásita ka?*

As you see, all these sentences are questions. When you have found the right ending to go with each beginning, make up sentences of your own that could be used as sensible answers to the questions in this list.

7. Check-Up on the Exercise

(Group Work.) This time, the Leader will call on various members of the group in turn to give orally their solutions to the various problems in the exercise. Each man should be ready to answer any question, and to criticize, if necessary, the answers given by other members of the group. When there is a difference of opinion about the correct solution of a problem, general discussion among all the members of the group will generally clear it up.

8. Review of Basic Sentences: Covering the Japanese

(Individual Study.) Working alone, check once more your knowledge of the Basic Sentences in Section B of this Unit. Cover the Japanese column, and proceed as before. Don't leave this section until you are sure that you know the English equivalent for every Japanese expression. REMEMBER: UNTIL YOU KNOW IT COLD, YOU HAVEN'T LEARNED IT.

SECTION C

1. Final Check-Up

(Group work.) Again you have a chance here to see whether you have really learned the material in this Unit. As before, the Leader should begin the vocabulary check-up, with each man in the group taking turns answering and asking questions. Be sure that you cover all or nearly all the expressions in both sets of Basic Sentences.

If there is time, you can go on to drill on the additional examples in the Notes. Proceed just as you did in Section C of Unit 1.

2. Listening In

Record 5B, beginning

1. MR. KIMURA APPROACHES MR. TANAKA ON THE STREET, JUST AFTER MR. TANAKA HAS SAID GOOD-BYE TO MR. YAMAMOTO.

Kimura: *Koñniti wa, Tanaka-sañ. Ikága desu ka?*

Tanaka: *Koñniti wa. Géñki desu.*

Kimura: *Anó hito wa dáre desu ka?*

Tanaka: *Watakusi no tomodati desu.*
Sonó hito no namae wa, Yamamoto desu.

Kimura: *Súihei desu ka?*

Tanaka: *Iie.*
Sóo zya arimaséñ.
Heitai désu.
*Kyóneñ, Yokohama kara, koko e kimásita.**

Kimura: *Sóo desu ka?*
Onaka ga sukimásita ga, /
ryooríya wa, dóko ni arimásu ka?

Tanaka: *Ryooríya wa, hidari no hóo ni arimasu.*

Kimura: *Wakarimaséñ.*
Dóno tatémono desu ka?

Tanaka: *Ano tatémono ga, ryooríya desu.*

Kimura: *Wakarimásita.*
Arígatoo gozaimásita.

Tanaka: *Dóo itasimásite.*

Kimura: *Sayonára.*

Tanaka: *Sayonára.*

2. MR. KIMURA GOES TO THE RESTAURANT. AN AMERICAN SITS DOWN BESIDE HIM AND SPEAKS.

Beikokúziñ: *Koñniti wa.*

Kimura: *Koñniti wa.*
Anáta wa, Beikokúziñ desu ka?

---

*This sentence is accidentally repeated on the record.

Beikokúziñ: *Hái.*
Sóo desu.
Kyóneñ, Beikoku kara, koko e kimásita.

Kimura: *Náñ de kimásita ka?*

Beikokúziñ: *Beikoku kara Yokohama máde, /*
Nihoñ no húne de kimásita.
Soko kara koko máde, kisyá de kimásita.

(Mr. Kimura sees a friend at a distant table.)

Kimura: *Asoko ni, watakusi no tomodati ga imasu.*
Anó hito wa, máiniti koko e kimásu.
Gomeñnasái.

(He leaves the table, and returns after talking to his friend.)

Kimura: *Watakusi no tomodati wa, Eikokúziñ desu.*
Anó hito no namae wa, Hárisu[*] *desu.*
Eikoku kara, hikóoki de kimásita.

(The waiter approaches.)

Beikokúziñ: *Nikú ga arimásu ka?*

Waiter: *Nikú wa arimaséñ ga, sakana ga arimásu.*

Beikokúziñ: *Sakana o kudasái.*

Waiter: *Otya ga hosíi desu ka, koohíi ga hosíi desu ka?*

Beikokúziñ: *Koohíi ga hosíi desu.*

Kimura: *Watakusi wa, yasai ga hosíi desu.*

(After eating, the two men leave the restaurant together.)

Asoko ni, watakusi no zidóosya ga arimasu.

Beikokúziñ: *Dóre ga anáta no desu ka?*

Kimura: *Are ga watakusi nó desu.*

Beikokúziñ: *Sóo desu ka?*

(They ride off together.)

3. Free Conversation

Here is your chance to use what you have learned. Act out the conversations in the Listening In, with different members of the group taking the various parts. When you have been through these conversations two or three times, try out some variations, changing the dialog in any way you like. The outlines given below are only suggestions; if you can think of better topics, by all means use them. But bear in mind that what you need now is lots of drill on the material you have learned: it will be better for you to use the same expressions over and over, until you really know them cold, than to try to say things that you haven't studied yet.

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[*] *Hárisu* is a Japanese pronunciation of 'Harris'.

Conversation 1. Passing the time of day.

Two people meet in a railroad station. They fall into conversation, and begin to ask each other questions.

A asks B what his name is.

B says his name is *Yamamoto Zîroo*, and asks A for HIS name.

A says his name is Doe (*Dóo*).

B asks if he's an Englishman.

A says no, he's not an Englishman, he's an American.

B asks him how he came to Japan.

A says he took a boat as far as Yokohama, and went on from there by train.

B asks if it was a Japanese boat.

A says no, it was American.

B excuses himself and says good-bye.

Conversation 2. At a restaurant.

A and B sit down together. C comes along and joins them.

A tells B that C is a friend of his.

A says that C's name is Harris (*Hárisu*), and that he is an Englishman.

B says hello to C, and asks him if he came to Japan by boat or by plane.

C says he came by a Japanese boat.

A now tells C that B is an American.

C asks B what his name is.

B tells him, and asks if he came to the restaurant by car.

C says no, he came by streetcar, and adds that he comes to this restaurant every day by streetcar.

The waiter comes and asks the three men what they want.

Each man tells the waiter what he wants.

The waiter either says O.K. (*hái*) or else says that he hasn't got what they ask for.

They go on ordering till they all find something the waiter has got.

The waiter asks if they're thirsty.

A says he is, and orders beer.

B and C order coffee.

TRADES AND OCCUPATIONS

SECTION A

1. Basic Sentences

Record 6A, beginning

ENGLISH EQUIVALENTS	JAPANESE
work (noun)	*sigoto*
what kind of work?	*dóñna sigoto*
are doing (*or* is doing *or* am doing)	*site imásu*
94. What kind of work do you do?	*Anáta wa, dóñna sigoto o, site imásu ka?*
waiter	*kyúuzi*
mechanic	*syokkoo*
95. I'm a mechanic.	*Watakusi wa, syokkoo desu.*
tools	*doogú*
make	*tukurimásu*
96. I make tools.	*Doogú o, tukurimasu.*
do	*simásu*
97. Do you work every day?	*Máiniti, sigoto o simásu ka?*
sometimes	*tokidoki*
free time	*hima*
98. No, sometimes I'm free.	*Iie. Tokidoki hima desu.*
that kind of work	*soñna sigoto*
it is pleasing	*sukí desu*
99. Do you like that kind of work?	*Soñna sigoto wa, sukí desu ka?*
100. Yes, I like it.	*Hái. Sukí desu.*
101. No, I don't like it.	*Iie. Sukí zya arimaséñ.*
this kind of work	*koñna sigoto*
it is displeasing	*kirai désu*
102. I dislike this kind of work.	*Koñna sigoto wa, kirai désu.*
country (opposite of city)	*inaka*
in the country	*inaka de*

are working (*or* is *or* am working)	*hataraite imásu*
103. Do you work in the country?	*Inaka de hataraite imásu ka?*
104. No, I work in town.	*Iie. Matí de hataraite imásu.*
factory	*koobá*
work	*hatarakimásu*
105. Every day I work in a factory in town.	*Máiniti, mati no koobá de hatarakimasu.*
am living (*or* is *or* are living)	*súñde imasu*
106. I live in town.	*Matí ni súñde imasu.*
yesterday	*kinóo*
going	*itte*
home	*utí*
rested	*yasumimásita*

Record 6B, beginning

107. Yesterday I went to the country and took it easy at a friend's house.	*Kinoo, inaka e itte, / tomodati no utí de, yasumimásita.*
farmer	*hyakusyóo*
108. My friend's a farmer.	*Tomodati wa, hyakusyóo desu.*
uncooked rice	*komé*
rice and vegetables	*komé to yasai*
raise (*also* make)	*tukurimásu*
109. He grows rice and vegetables.	*Komé to yasai o tukurimasu.*
ate	*tabemásita*
110. I ate a meal at my friend's house.	*Tomodati no utí de, góhañ o tabemásita.*
eating	*tábete*
drank	*nomimásita*
111. I ate rice and fish, and drank tea.	*Góhañ to, sakana o tábete, otya o nomimásita.*
after eating	*tábete kara*
returned	*kaerimásita*
112. After eating, I came back to the city.	*Tábete kara, matí e kaerimásita.*
returning	*káette*
went to bed *or* went to sleep	*nemásita*
113. I came back home and went to bed.	*Utí e káette, nemásita.*

2. Pronunciation Practice

Of the fourteen Japanese consonants that can begin a word or a syllable, eight will cause you no trouble at all. These are *b*, *d*, *k*, *m*, *n*, *p*, *w*, and *y*. All of these consonants are so close to the corresponding English sounds that you can use the English versions without spoiling your Japanese accent. One difference, however, should be borne in mind: The Japanese *d* and *n* are dentals; they are made with the tip of the tongue touching the inner surface of the upper teeth. The English 'd' and 'n', on the other hand, are usually made with the tip of the tongue a little further back, touching the gums behind the upper teeth instead of the teeth themselves. If you will push the tip of your tongue forward a bit when you say *d* and *n*, you will have no difficulty with the Japanese sounds.

Three of these consonants are limited in their occurrence, being found only before certain vowels. The consonant *d* occurs only before *a*, *e*, and *o* (as in *dáre*, ***déñsya***, *dóre*); the consonant *y* occurs only before *a*, *o*, and *u* (as in *yasai*, ***yóku***, *yukkúri*); the consonant *w* occurs only before *a* (as in *watakusi*). The combinations ***di, du, ye, yi, we, wi, wo, wu*** do not occur in Japanese.

You may sometimes hear what sounds like *ye* and *wo* in place of plain *e* and *o*, especially after the consonant *ñ*. Thus, in the phrase *Nihóñ e*, the particle *e* is sometimes pronounced *ye;* and in the phrase *páñ o*, the particle *o* is sometimes pronounced *wo*. These pronunciations do not affect the meaning. There is never any difference between *e* and *ye*, or between *o* and *wo*. Follow your Guide's pronunciation, but remember that the sounds *y* and *w* in these two combinations are just glides without any special significance.

Since the eight consonants *b*, *d*, *k*, *m*, *n*, *p*, *w*, *y* are so close to the English sounds, it will be enough to mention one example of each, without stopping for a separate Practice:

b:	*Beikoku*	America	*n:*	*nódo*	throat
d:	*dáre*	who?	*p:*	*páñ*	bread
k:	*koko*	this place	*w:*	*wakarimásu*	I understand
m:	*matí*	town	*y:*	*yóku*	well

The other six consonants (*g*, *h*, *r*, *s*, *t*, *z*) need a few words of comment. Here we shall discuss the first three; the others will be treated in Section B of this Unit.

The consonant *g* at the beginning of a word sounds like the 'g' in 'go'. In the middle of a phrase (either in the middle of a word, or at the beginning of a word when some other word comes just before it) you will hear two different pronunciations for *g*. Many speakers of Japanese pronounce the *g* in the middle of a phrase just as they do at the beginning—that is, like the 'g' in 'go'; but others, especially in Tokyo, pronounce it in this position like the 'ng' in 'singer'. There is no difference between these two sounds in Japanese; either one is correct when *g* stands in the middle of a phrase. You should imitate your Guide's pronunciation, in this respect as in everything else; but if he uses the 'ng' sound in a way that you find it hard to copy, you can use the hard 'g' sound instead.

If you do try to use the 'ng' sound for *g* in the middle of a phrase, you must be careful to say it like the 'ng' in 'singer', not like the 'ng' in 'finger'. Notice that in the word 'finger', the letters 'ng' stand for two sounds, not one: the 'ng' sound of 'singer' plus the 'g' sound of 'go'. If you use this combination for a Japanese *g*, people will have a hard time understanding. (Some

Americans do not make any difference between the 'ng' in 'singer' and the 'ng' in 'finger'. If these two words rime together in your speech, you had better not try to use the 'ng' pronunciation of Japanese *g*, but stick to the hard 'g' sound in all positions.)

Here are some words with *g* to practice on:

Record 1A, after 9th spiral

PRACTICE 10.

géñki	health *or* good spirits
góhañ	cooked rice *or* a meal
ikága	how?
migi	right

The consonant *h* has three different sounds, depending on the vowel that follows. Before the vowels *a*, *e*, and *o*, it sounds just about like the 'h' in 'hot'. Since this sound is so close to the one in English, it will be enough to mention some examples, without stopping for a separate Practice:

góhañ	cooked rice *or* a meal
heitai	soldier
súihei	sailor
hóteru	hotel

Before the vowel *i*, *h* is pronounced by many speakers like the 'h' in 'heat'. Other speakers use a sound like the one that you sometimes hear in the English words 'huge' and 'human'. To make this sound, you raise the front surface of the tongue toward the roof of the mouth (the hard palate) so as to leave only a narrow slit for the breath to squeeze through. Get ready to pronounce a 'y' sound (as in 'you'); then, with your tongue held firmly in the position for 'y', blow out your breath in a vigorous 'h' sound. The effect of this sound is a little like the 'sh' in 'sheep'; but you must not use 'sh' for the Japanese *h*, or you may be misunderstood.

Record 1A, after 10th spiral

PRACTICE 11.

hidari	left
koohíi	coffee
**hi*	day *or* sun
**hirú*	daytime *or* noon

Before the vowel *u*, *h* is pronounced either like the 'f' in 'food' or like the 'h' in 'hoot' with the lips held close together. Either of these pronunciations is correct; you will probably find it easier to pronounce *h* in the syllable *hu* like 'f'.

Record 1A, after 11th spiral

PRACTICE 12.

húne	ship
**huyú*	winter
**hurúi*	old
**gohuñ*	five minutes

The consonant *r* is not like any sound in American English. Notice that it has no resemblance at all to the sound in 'run'. Instead, it sounds a bit like the kind of 'r' you may have heard Englishmen use in the word 'very' (so that they seem to be saying something like 'veddy'). To make this sound, the tip of the tongue flips quickly up and down, just barely touching the gums in back of the upper teeth and immediately withdrawing. The sound is a single tap, not a trill.

Nothing will more surely ruin your Japanese accent than to use an American 'r' in place of the Japanese *r*. If you have trouble in imitating the way the Guide makes this sound, practice it by yourself with a mirror. Say over and over to yourself a meaningless string of sounds like *ara ara ara*, and watch in the mirror to make sure that your tongue tip flips up and down in a single uninterrupted movement. The flip must be very short and very rapid, so that the tongue just barely touches the upper gums for a moment and then immediately starts down again. You will find that this *r* comes to you most easily in words like *sayonára*, where there is a vowel both before and after it; in words where the *r* stands first, it may take you a little longer to get the trick. Don't give up trying, no matter how difficult you may find it at first; and above all, NEVER slip back into the mistake of using an American 'r'.

Some Japanese speakers use an *r* that sounds to us very much like an 'l'; this kind of *r* is especially common before the vowel *o*. Notice that there is no separate *l* in Japanese that has to be kept apart from *r*. In English, 'rock' and 'lock' are just as different from each other as 'rock' and 'sock'; but in Japanese, it makes little or no difference whether you pronounce a word like *sayonára* with an *r* sound or with an *l* sound. For this reason, if in spite of all your efforts you find yourself unable to pronounce a genuine Japanese *r*, you can substitute an *l* wherever the *r* appears. If you do this, your pronunciation may strike a Japanese listener as rather odd, but at least you will be understood. If you use an American 'r', you probably won't be understood at all.

Record 1A, after 12th spiral

PRACTICE 13.

sayonára	good-bye
yukkúri	slowly
wakarimásu	I understand
kore	this thing
hóteru	hotel
**raineñ*	next year
**rokú*	six

3. Practice on the Basic Sentences

The procedure in this section should be the same as in the corresponding sections of Units 1 and 2. By this time you know what you are supposed to do at each step, so that it will no longer be necessary to give you detailed instructions. The headings alone will be enough to remind you of the routine you are supposed to follow.

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 3.1. Particles *ni* and *de*

31.	The hotel's on the left.	*Hóteru wa, hidari no hóo ni arimasu.*
86.	Mr. Tanaka is in Japan.	*Tanaka-sañ wa, Nihóñ ni imasu.*
106.	I live in town.	*Matí ni súñde imasu.*
*104.	I work in town.	*Matí de hataraite imasu.*
105.	Every day I work in a factory in town.	*Máiniti, mati no koobá de hatarakimasu.*
*107.	I took it easy at a friend's house.	*Tomodati no utí de, yasumimásita.*
110.	I ate a meal at my friend's house.	*Tomodati no utí de, góhañ o tabemásita.*

Notice the particle *ni* in the first three sentences and the particle *de* in the other four. After a noun denoting a place, both of these particles mean 'in' or 'on' or 'at'; the choice between them depends on the verb that follows. If the verb means merely 'being' in a certain place or in a certain position, without implying any action, the particle is *ni;* if the verb means 'doing' something, the particle is *de.*

Of the verbs that you have learned so far, all but three mean 'doing' something; the three exceptions are *arimásu, imásu,* and *súñde imasu.* Accordingly, to say that something or somebody IS somewhere, or that somebody LIVES somewhere, you use *ni* after the noun denoting the place; with all the other verbs you have learned, the particle for 'in' or 'at' is *de.*

This is the second meaning you have learned for *de;* compare Note 2.8. It is not unusual for the same Japanese particle to correspond in different sentences to different English words.

Additional examples:

(a) Where do you work?	*Dóko de hataraite imásu ka?*
(b) I work at a factory in this town.	*Kono matí no koobá de hataraite imasu.*
(c) I didn't eat at that restaurant yesterday.	*Kinoo, ano ryooríya de tabemaséñ desita.*
(d) We drank [some] beer at our friend's house.	*Tomodati no utí de bíiru o nomimásita.*
(e) He grows rice in the country.	*Inaka de komé o tukurimasu.*
(f) I don't live in Japan.	*Watakusi wa, Nihóñ ni súñde imaséñ.*

(g) He makes tools at the factory.	*Koobá de doogú o tukurimasu.*
(h) The mechanics ate at that restaurant.	*Syokkoo wa, ano ryooríya de tabemásita.*
(i) The factory is to the right.	*Koobá wa, migi no hóo ni arimasu.*
(j) Mr. Tanaka lives in that house.	*Tanaka-sañ wa, ano utí ni súñde imasu.*
(k) I work in town but I live in the country.	*Watakusi wa, matí de hataraite imásu ga, inaka ni súñde imasu.*

Note 3.2. Particle *to* meaning 'and'

109. He grows rice and vegetables.	*Komé to yasai o tukurimasu.*
111. I ate rice and fish, and drank tea.	*Góhañ to, sakana o tábete, otya o nomimásita.*

The particle *to* between two nouns means 'and'. Like all particles, it is pronounced as part of the preceding word; you can pause after it, as in sentence 111, but not before it.

Three or even more nouns can be connected in a series by putting *to* after each one except the last. The last noun in the series is followed by whatever particle the sentence requires—*wa*, *ga*, *o*, *de*, etc.

Notice that English 'and' corresponds to *to* ONLY BETWEEN NOUNS. *To* is not used to join together verbs or clauses or any other elements in the sentence.

Additional examples:

(a) There are mechanics and farmers eating at that restaurant.	*Ano ryooríya de, syokkoo to hyakusyóo ga tábete imasu.*
(b) I like milk and tea and coffee.	*Gyuunyuu to otya to koohíi ga sukí desu.*
(c) There were no cigarettes and matches.	*Tabako to mátti wa arimaséñ desita.*
(d) I dislike fish and vegetables.	*Sakana to yasai wa, kirai desu.*
(e) There were sailors and soldiers and mechanics and farmers here.	*Koko ni, súihei to heitai to syokkoo to hyakusyóo ga imásita.*
(f) Please give me [some] bread and meat.	*Páñ to nikú o kudasai.*

(g) Mr. Tanaka and Mr. Yamamoto live in Tokyo.	*Tanaka-sañ to Yamamoto-sañ wa, Tookyoo ni súñde imasu.*
(h) I came here by train and streetcar.	*Kisyá to déñsya de, koko e kimásita.*
(i) Where do (*lit.* did) you and your friend come from?	*Anáta to anáta no tomodati wa, dóko kara kimásita ka?*
(j) The hotel and the movie theater and the restaurant are to the left; the railroad station and the factory are to the right.	*Hóteru to eigákañ to ryooríya wa, hidari no hóo ni arimásu ga, teisyaba to koobá wa, migi no hóo ni arimasu.*

Note 3.3. Pre-nouns

94. What kind of work do you do?	*Anáta wa, dóñna sigoto o, site imásu ka?*
99. Do you like that kind of work?	*Soñna sigoto wa, sukí desu ka?*
102. I dislike this kind of work.	*Koñna sigoto wa, kirai désu.*

Dóñna, *koñna*, and *soñna* behave in a sentence just like *dóno*, *kono*, *sono*, and *ano* (Notes 1.10 and 2.11). They are not used alone, but are always followed by a noun. We call such words PRE-NOUNS. Here is a list of the pre-nouns you have learned, each one with a noun after it to show how it is used:

dóno tatémono	which building?	*dóñna sigoto*	what kind of work?
kono tatémono	this building	*koñna sigoto*	this kind of work
sono tatémono	that building	*soñna sigoto*	that kind of work
ano tatémono	that building		

Additional examples:

(a) What kind of house do you live in?	*Dóñna utí ni súñde imásu ka?*
(b) I don't like this kind of cigarettes.	*Koñna tabako wa sukí zya arimaséñ.*
(c) I dislike that kind of car.	*Soñna zidóosya wa kirai desu.*

(d) What kind of hotels are there in this town?	*Kono matí ni, dóñna hóteru ga arimásu ka?*
(e) I work in that factory [over there].	*Ano koobá de hataraite imasu.*
(f) Do you like this kind of a town?	*Koñna matí wa sukí desu ka?*
(g) What town do you live in?	*Dóno matí ni súñde imasu ka?*
(h) What sort of person is Mr. Tanaka?	*Tanaka-sañ wa, dóñna hito desu ka?*
(i) I want this fish.	*Kono sakana ga hǫsíi desu.*

Note 3.4. *Sukí* and *kirai*

99. Do you like that kind of work?	*Soñna sigoto wa, sukí desu ka?*
100. Yes, I like it.	*Hái. Sukí desu.*
101. No, I don't like it.	*Iie. Sukí zya arimaséñ.*
102. I dislike this kind of work.	*Koñna sigoto wa, kirai désu.*

Sukí and *kirai* are nouns (Note 1.5), meaning something like 'fondness' and 'dislike' respectively. The phrases *sukí desu* and *kirai désu* mean 'it is pleasing' and 'it is displeasing'—in other words, '[I] like it' and '[I] dislike it'.

When you tell what is liked, without mentioning who likes it, the noun is either the topic of the sentence, with the particle *wa*, or the emphatic word, with the particle *ga* (Note 2.13). For instance:

(a) [I] LIKE fish (when you are telling how you feel about fish).	*Sakana wa sukí desu.*
(b) [I] like FISH (when you are telling what it is that you like).	*Sakana ga sukí desu.*

Similarly, when you tell who it is that likes something, without mentioning what is liked, the noun denoting the person is either the topic or the emphatic word. For instance:

(c) I LIKE it (when you are telling how you feel about it).	*Watakusi wa sukí desu.*
(d) *I* like it (when you are telling who likes it).	*Watakusi ga sukí desu.*

When you tell both who likes something, and what it is that he likes, one of the two nouns is the topic and the other is the emphatic word, depending on which one is more important. For instance:

(e) I like FISH (*lit.* As for me, it's fish that I like).	*Watakusi wa, sakana ga sukí desu.*
(f) *I* like fish (*lit.* As for fish, I'm the one that likes it).	*Sakana wa, watakusi ga sukí desu.*
(g) It's fish that I like, but it's meat that my friend likes.	*Watakusi wa, sakana ga sukí desu ga, tomodati wa, nikú ga sukí desu.*
(h) I'm the one that likes fish, but my friend is the one that likes meat.	*Sakana wa, watakusi ga sukí desu ga, nikú wa, tomodati ga sukí desu.*

Kirai is used in the same way as *sukí.* The negative of *sukí desu* and *kirai désu* is *sukí zya arimaséñ* and *kirai zya arimaséñ.*

Additional examples:

(i) I like Mr. Tanaka.	*Watakusi wa, Tanaka-sañ ga sukí desu.*
(j) Do you like beer?	*Anáta wa bíiru ga sukí desu ka?*
(k) I like the city, but I dislike the country.	*Matí wa sukí desu ga, inaka wa kirai desu.*
(l) What kind of work do you like?	*Anáta wa, dóñna sigoto ga sukí desu ka?*
(m) I didn't like the fish at that restaurant.	*Ano ryooríya no sakana wa, sukí zya arimaséñ desita.*
(n) I like coffee but not milk.	*Koohíi wa sukí desu ga, g̃yuunyuu wa sukí zya arimaséñ.*
(o) I like coffee but Mr. Ito likes milk.	*Watakusi wa, koohíi ga sukí desu ga, Itoo-sañ wa, gyuunyuu ga sukí desu.*
(p) Who is it that likes tea?	*Otya wa, dáre ga sukí desu ka?*
(q) He's the one that likes it.	*Anó hito ga sukí desu.*
(r) Which one do you like?	*Anáta wa, dóre ga sukí desu ka?*
(s) I like this one.	*Watakusi wa, kore ga sukí desu.*
(t) Mr. Tanaka dislikes Mr. Kurihara; *or* Mr. Kurihara is the one who dislikes Mr. Tanaka.	*Tanaka-sañ wa, Kuríhara-sañ ga kirai désu.*

6. Exercise

Again you have your choice of Japanese sentences to fit the situation described in the English statements. Be sure you know what all the Japanese sentences mean, and then pick the one in each group that best fits the situation described.

1. You ask a stranger what kind of work he does:
   a. *Anó hito wa, dáre desu ka?*
   b. *Anáta wa, dóñna sigoto o site imásu ka?*
   c. *Dóre ga anáta no zidóosya desu ka?*

2. He says he is a farmer:
   a. *Watakusi wa, hyakusyóo desu.*
   b. *Anó hito wa, heitai desu.*
   c. *Tomodati wa, syokkoo desu.*

3. He says he grows rice and vegetables:
   a. *Góhañ to yasai ga hosíi desu.*
   b. *Heitai to súihei ga imasu.*
   c. *Komé to yasai o tukurimasu.*

4. You ask if he likes that kind of work:
   a. *Soñna sigoto wa, sukí desu ka?*
   b. *Inaka de hataraite imásu ka?*
   c. *Dóno tatémono ga ryooríya desu ka?*

5. He says no, he doesn't:
   a. *Iie. Nikú wa arimaséñ.*
   b. *Iie. Súihei zya arimaséñ.*
   c. *Iie. Sukí zya arimaséñ.*

6. He asks where you work:
   a. *Húne de kimásita ka?*
   b. *Dóko de hataraite imásu ka?*
   c. *Anó hito no namae wa, náñ desu ka?*

7. You work in a city factory:
   a. *Koñna sigoto wa, kirai désu.*
   b. *Anáta no tomodati desu.*
   c. *Mati no koobá de hataraite imasu.*

8. You say you make tools:
   a. *Teisyaba wa koko ni arimasu.*
   b. *Doogú o tukurimasu.*
   c. *Matí ni súñde imasu.*

9. You ask him where he lives:
   a. *Dóko ni súñde imasu ka?*
   b. *Anáta wa, Beikokúziñ desu ka?*
   c. *Inaka de hataraite imásu ka?*

10. He lives at the home of a friend:
    a. *Inaka ni súñde imasu.*
    b. *Tomodati no utí de yasumimásita.*
    c. *Tomodati no utí ni súñde imasu.*

11. He eats at a restaurant every day:
   a. *Máiniti ryooríya de tabemasu.*
   b. *Ryooríya wa, migi no hóo ni arimasu.*
   c. *Máiniti ryooríya de hatarakimasu.*

12. He eats rice and vegetables:
   a. *Komé to yasai o tukurimasu.*
   b. *Páñ to sakana ga hosíi desu.*
   c. *Góhañ to yasai o tabemasu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 6B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
last night	*sakúbañ*
sickness	*byooki*
became	*narimásita*
114. Last night I got sick.	*Sakúbañ, byooki ni narimásita.*
drugstore *or* druggist	*kusuriya*
medicine	*kusuri*
bought	*kaimásita*
no good	*damé*
115. I bought [some] medicine at the drugstore, but it was no good.	*Kusuriya de, kusuri o kaimásita ga, sono kusuri wa, damé desita.*
doctor	*isya*
received	*moraimásita*
116. After that I went to the doctor's house and got [some] medicine.	*Sore kara, isya no utí e itte, / kusuri o moraimásita.*

Record 7A, beginning

ENGLISH EQUIVALENTS	JAPANESE
receiving	*moratte*
117. After getting the medicine, I went back home and drank it.	*Kusuri o moratté kara, / utí e káette, sore o nomimásita.*
drinking	*nóñde*
118. After drinking it, I got well.	*Sore o nóñde kara, yóku narimásita.*

fish store (*or* fish dealer)	*sakanaya*
119. I went to the fish store and bought [some] fish.	*Sakanaya e itte, sakana o kaimásita.*
the place next door	*tonari*
the man next door	*tonari no hito*
office worker	*zimúiñ*
120. [My] neighbor's an office worker.	*Tonari no hitó wa, zimúiñ desu.*
office	*zimúsyo*
121. He works in Mr. Tanaka's office.	*Tanaka-sañ no zimúsyo de, hataraite imasu.*
boss (*or* proprietor)	*syúziñ*
122. Mr. Tanaka's his boss.	*Tanaka-sañ wa, anó hito no syúziñ desu.*

2. Pronunciation Practice

The consonant *s* has two different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, *o*, and *u*, it is pronounced like the 's' in 'so' (NEVER like the 's' in 'rose'). Since this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

sakana	fish
arimaséñ	there is not
soko	that place [near-by]
súñde	living, dwelling

Before the vowel *i*, *s* is pronounced something like the 'sh' in 'sheep', or rather like a sound halfway between 'sh' and 's'. Notice that the Japanese syllable *si* differs from the English word 'she' in having the tongue pushed a bit further toward the front of the mouth, and in having the lips spread apart.

Record 1A, after 13th spiral

PRACTICE 14.

sigoto	work [noun]
watakusi	I, me
hosíi desu	it is desirable
dóo itasimásite	Don't mention it.

The consonant *t* has three different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, and *o*, it is pronounced like the 't' in 'toe', but with the tip of the tongue touching the inner surface of the upper teeth, not the gums in back of the teeth. Since this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

tabako	cigarette
tatémono	building
teisyaba	railroad station
sigoto	work [noun]

Before the vowel *i*, *t* is pronounced something like the 'ch' in 'cheek', or rather like a sound halfway between 'ch' and the 'ty' sound that some people pronounce in 'tune' and 'Tuesday'. Notice that the Japanese syllable *ti* differs from the first part of English 'cheek' in the same way that *si* differs from 'she'—namely, in having the tongue pushed a bit further toward the front of the mouth, and in having the lips spread apart.

Record 1A, after 14th spiral

PRACTICE 15.

itido	once
utí	home
máiniti	every day
tomodati	friend

Before the vowel *u*, *t* is pronounced like the 'ts' in such words as 'tsetse fly', 'hats', 'Betsy'. To make this sound, you simply say a 't' and an 's' together without any break between them.

Record 1B, beginning

PRACTICE 16.

tukurimásu	make
**tugí*	the next one
**tuyói*	strong
**tutumí*	parcel

The consonant *z* has two different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, *o*, and *u*, it is pronounced like the 'z' in 'zebra'. Since this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

Ohayoo gozaimasu	Good morning.
**gózeñ*	forenoon
dóozo	please
mizu	cold water

Some speakers of Japanese pronounce this consonant like the 'dz' in 'adze' or the 'ds' in 'beds'. Follow your Guide, and say the sound in the way that he says it; but if he pronounces *z* like 'dz', remember that the sounds 'dz' and 'z' are interchangeable in Japanese, and that either one is correct wherever the consonant *z* occurs before the vowels *a*, *e*, *o*, and *u*. Since the plain 'z' sound is more common than 'dz', that is the one you should concentrate on learning.

Before the vowel *i*, *z* is pronounced something like the 'j' in 'jeep', or rather like a sound halfway between 'j' and the 's' in 'measure'. Notice that the Japanese syllable *zi* differs from the English word 'gee' in the same way that *ti* differs from the first part of 'cheek'.

Record 1B, after 1st spiral

PRACTICE 17.

zidóosya	automobile
zimúiñ	office worker
Nihoñzíñ	a Japanese
kyúuzi	waiter

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 3.5. Gerund

14.	Please say it again.	*Moo itido itte kudasái.*
15.	Please speak slowly.	*Yukkúri hanásite kudasai.*
17.	Please wait a moment.	*Tyótto mátte kudasai.*
112.	After eating, I came back to the city.	*Tábete kara, mati e kaerimásita.*
117.	After getting the medicine, I went back home and drank it.	*Kusuri o moratté kara, uti káette, sore o nomimásita.*
118.	After drinking it, I got well.	*Sore o nóñde kara, yóku narimásita.*
94.	What kind of work do you do (*lit.* are you doing)?	*Anáta wa, dóñna sigoto o, site imásu ka?*
103.	Do you work (*lit.* Are you working) in the country?	*Inaka de hataraite imásu ka?*
106.	I live (*lit.* am living) in town.	*Mati [illegible] súñde imasu.*

Notice the following expressions:

itte kudasái	*tábete kara*	*site imasu*
hanásite kudasai	*moratté kara*	*hataraite imasu*
mátte kudasai	*nóñde kara*	*súñde imasu*

The first word in each expression ends in *-te* or *-de*. Moreover, some of these words are similar, in both form and meaning, to certain verbs that you have learned. Compare the following:

site	doing	*simásu*	does
hataraite	working	*hatarakimásu*	works
tábete	eating	*tabemásu*	eats
nóñde	drinking	*nomimásu*	drinks
moratte	receiving	*moraimásu*	receives

The form ending in *-te* or *-de* is the GERUND of the verb. Every verb has a gerund, in addition to the present and past forms that you already know (Note 1.3). You will find out later on how these forms are related to each other; at this point it will be enough to notice how the gerund is used.

The nine sentences quoted above show the gerund in three different uses: before *kudasái*, before *kára* and before *imásu*. The second and third of these uses will be discussed in the following notes. The first use has already been mentioned in Note 1.7: to ask someone to do something, you use a gerund plus the word *kudasái*. The three expressions in sentences 14, 15, and 17 mean literally ‘please give me saying’, ‘please give me speaking’, and ‘please give me waiting’.

Additional examples:

(a) Please eat that fish and those vegetables.	*Sono sakana to yasai o tábete kudasai.*
(b) Please drink this milk.	*Kono gyuunyuu o nóñde kudasai.*
(c) Please work here.	*Koko de hataraite kudasái.*
(d) Please do this work.	*Kono sigoto o site kudasái.*
(e) Please eat over there.	*Asoko de tábete kudasai.*
(f) Please wait at the railroad station.	*Teisyaba de mátte kudasai.*

Note 3.6. Gerund plus *kára*

112. After eating, I came back to the city.	***Tábete kara, matí e kaerimásita.***
117. After getting the medicine, I went back home and drank it.	***Kusuri o moratté kara, utí e káette, sore o nomimásita.***
118. After drinking it, I got well.	*Sore o nóñde kara, yóku narimásita.*

These sentences show a gerund followed by the particle *kára*, with the meaning ‘after doing so-and-so’. Notice that *kára* has different meanings according to the kind of word that precedes it: ‘after’ when a gerund precedes, ‘from’ when a noun precedes (Note 2.8).

The combination of a gerund plus *kára* ends a non-final clause. In sentence 118, the final clause is *yóku narimásita;* the non-final clause is *sore o nóñde kara.*

Additional examples:

(a) After working at the factory, I went back home.	*Koobá de hataraité kara, utí e kaerimásita.*
(b) After doing that, I ate.	*Sore o sité kara, tabemásita.*
(c) After going back home, I drank [some] beer.	*Utí e káette kara, bíiru o nomimásita.*
(d) After eating (a meal), I went to bed.	*Góhañ o tábete kara, nemásita.*

(e) After getting the cigarettes, I went back home.	*Tabako o moratté kara, utí e kaerimásita.*
(f) After drinking the beer, I went to my friend's house.	*Bíiru o nóñde kara, tomodati no utí e ikimásita.*
(g) After going to Tokyo, I came back here.	*Tookyoo e itté kara, koko e kaerimásita.*
(h) After eating at that restaurant, I got sick.	*Sono ryooríya de tábete kara, byooki ni narimásita.*
(i) After waiting at the station, I went back home.	*Teisyaba de mátte kara, utí e ikimásita.*
(j) After living in this city, I went to the country.	*Kono matí ni súñde kara, inaka e ikimásita.*

Note 3.7. Verb phrases: gerund plus *imásu*

94. What kind of work do you do (*lit.* are you doing)?	*Anáta wa, dóñna sigoto o, site imásu ka?*
103. Do you work (*lit.* Are you working) in the country?	*Inaka de hataraite imásu ka?*
106. I live (*lit.* am living) in town.	*Matí ni súñde imasu.*

Any combination of a gerund plus another verb is a VERB PHRASE. These sentences contain a gerund followed by *imásu*. The simple verbs *simásu* and *hatarakimásu* mean 'does' and 'works' respectively; the verb phrases *site imásu* and *hataraite imásu* mean 'is doing' and 'is working' (or 'am doing', 'are doing', etc.).

In general, a verb phrase with *imásu* denotes an action or a state that goes on over a particular stretch of time, present or past, while the simple verb, especially in the present tense, refers to the beginning of an action or to a future action or state. Continuing or habital action may also be expressed by the simple verb, especially if the sentence contains some special word (like *máiniti* 'every day') to make the meaning clear.

Sometimes the difference between the simple verb and the verb phrase corresponds to the English difference between 'does' ('works', 'goes', etc.) and 'is doing' ('is working', 'is going', etc.); but often Japanese uses a verb phrase where English would have a simple verb. The best way to learn the use of these forms is to memorize the Basic Sentences, and to follow the models you have learned whenever you make up new sentences of your own.

When *imásu* is used by itself, it means 'be in a particular place' or 'exist'; in that meaning, it is used only of living beings (Note 2.10). In a verb phrase, *imásu* means 'be in the process of doing so-and-so'. In this meaning, it is used both of living beings and of lifeless things.

Additional examples:

(a) My friend lives (*lit.* is living) in the country.	*Watakusi no tomodati wa, inaka ni súñde imasu.*
(b) I'm speaking slowly.	*Watakusi wa yukkúri hanásite imasu.*
(c) You weren't speaking clearly.	*Anáta wa, hakkíri hanásite imaséñ desita.*
(d) You didn't speak clearly.	*Anáta wa, hakkíri hanasimaséñ desita.*
(e) I do (*lit.* am doing) this kind of work.	*Koñna sigoto o site imásu.*
(f) I work at that restaurant every day.	*Máiniti sono ryooríya de hatarakimasu.*
(g) Where do you work? (*lit.* Where are you working?)	*Dóko de hataraite imásu ka?*
(h) Does that soldier live in this town?	*Ano heitai wa, kono matí ni súñde imasu ka?*
(i) I drink milk every day.	*Máiniti gyuunyuu o nomimasu.*
(j) Mr. Tanaka's friend went back home.	*Tanaka-sañ no tomodati wa utí e kaerimásita.*
(k) The doctor is eating (a meal).	*Isya wa góhañ o tábete imasu.*

Note 3.8. Gerund at the end of a clause

107. Yesterday I went to the country and took it easy at a friend's house.	*Kinoo, inaka e itte, tomodati no utí de, yasumimásita.*
111. I ate rice and fish, and drank tea.	*Góhañ to, sakana o tábete, otya o nomimásita.*
113. I came back home and went to bed.	*Utí e káette, nemásita.*
116. After that I went to the doctor's house and got [some] medicine.	*Sore kara, isya no utí e itte, kusuri o moraimásita.*
119. I went to the fish store and bought [some] fish.	*Sakanaya e itte, sakana o kaimásita.*

Each of these sentences contains two clauses, the first one ending with a gerund (*tábete, itte, káette*). Notice that the English equivalents all contain the word 'and' connecting two verbs.

When a sentence makes two or more statements about the same thing, each non-final clause ends in a gerund.

The gerund in this position corresponds to an English verb followed by the words 'and then'. Suppose you want to make these five statements about what you did: 'went to a hotel; ate a meal; drank some beer; then went back home; went to bed'. You could say this by using five separate sentences (*Hóteru e ikimásita. Góhañ o tabemásita. Bíiru o nomimásita. Sore kara, utí e kaerimásita. Nemásita.*) or you could combine all these statements into a single sentence:

(a) I went to a hotel and ate a meal and drank [some] beer, and after that I went back home and went to bed.	*Hóteru e itte, góhañ o tábete, bíiru o nóñde, sore kara utí e káette, nemásita.*

Again, suppose you wanted to make these three statements about what you do every day: 'come back from the factory; eat dinner; go to a movie theater'. You could use three separate sentences (*Máiniti koobá kara kaerimasu. Máiniti góhañ o tabemasu. Máiniti eigákañ e ikimasu.*) or one single sentence of three clauses:

(b) Every day I come back from the factory and eat dinner and [then] go to a movie theater.	*Máiniti koobá kara káette, góhañ o tábete, eigákañ e ikimasu.*

Sentence (a) ends in a past-tense verb (*nemásita*), sentence (b) in a present-tense verb (*ikimásu*); in both sentences, every non-final clause ends in a gerund. In the English equivalent of sentence (a), the gerunds *itte, tábete, nóñde, káette* are translated 'I went and ate and drank and returned' (past tense); in the English equivalent of sentence (b), the gerunds *káette, tábete* are translated 'I come back and eat' (present tense). Actually only the final clause in either sentence has any tense, present or past; the gerunds in each sentence take their tense meaning from the verb of the final clause. In themselves, GERUNDS ARE TENSELESS.

You now know three ways of ending a non-final clause: with a verb in the present or past tense plus the particle *ga* (Note 2.2), with a gerund plus the particle *kára* (Note 3.6), or with a gerund alone.

Additional examples:

(c) Every day I eat meat and vegetables and drink coffee.	*Máiniti nikú to yasai o tábete, koohíi o nomimasu.*
(d) I went to Tokyo and ate at a friend's house.	*Tookyoo e itte, tomodati no utí de tabemásita.*

(e) I ate at the restaurant and [then] went home and went to bed	*Ryooríya de tábete, utí e káette, nemásita.*
(f) My friend drank beer and ate fish at that restaurant.	*Watakusi no tomodati wa, sono ryooríya de bíiru o nóñde, sakana o tabemásita.*
(g) Every day I come back from the factory by streetcar and take it easy at home.	*Máiniti koobá kara déñsya de káette, utí de yasumimasu.*
(h) I went to the country by car and came back here by train.	*Inaka e zidóosya de itte, koko e kisyá de kaerimásita.*
(i) I got [some] medicine from the doctor and [then] came back home.	*Isya kara kusuri o moratte, utí e kaerimásita.*
(j) I drank the medicine and went to bed.	*Watakusi wa, kusuri o nóñde, nemásita.*

Note 3.9. Time words

107. Yesterday I went to the country and took it easy at a friend's house.	*Kinoo, inaka e itte, tomodati no utí de, yasumimásita.*
114. Last night I got sick.	*Sakúbañ, byooki ni narimásita.*
76. Did you go to Japan last year?	*Anáta wa, kyóneñ, Nihóñ e ikimásita ka?*
84. I go by streetcar every day.	*Máiniti déñsya de ikimasu.*
105. Every day I work in a factory in town.	*Máiniti, mati no koobá de hatarakimasu.*

The words *kinóo*, *sakúbañ*, *kyóneñ*, and *máiniti* are nouns. Since they refer to time (yesterday, last night, last year, every day), we call them TIME WORDS.

Time words behave in a sentence like other nouns, with the same particles after them. When they identify the time at which a certain action takes place or took place, they often stand alone, without any particle after them. A noun used without a following particle is said to be used ADVERBIALLY (like an adverb).

Additional examples:

(a) I disliked yesterday's work.	*Kinoo no sigoto wa, kirai désita.*
(b) Do you eat at this restaurant every day?	*Máiniti kono ryooríya de tabemásu ka?*
(c) Last year I didn't go to the country.	*Kyóneñ, inaka e ikimaséñ desita.*
(d) Yesterday I got sick at the factory.	*Kinoo, koobá de byooki ni narimásita.*
(e) I liked last night's dinner.	*Sakúbañ no gohañ wa, sukí desita.*

Note 3.10. Bound forms: *-ya*

*115. I bought [some] medicine at the drugstore.	*Kusuriya de, kusuri o kaimásita.*
119. I went to the fish store and bought some fish.	*Sakanaya e itte, sakana o kaimásita.*

Kusuri means 'medicine'; *kusuriya* means either 'drugstore' (a place where *kusuri* is sold) or 'proprietor of a drugstore, druggist' (a person who deals in *kusuri*). *Sakana* means 'fish'; *sakanaya* means either 'fish store, fish market' or 'proprietor of a fish store, fish dealer'.

The meaning of a word with the bound form *-ya* tacked on to the end is either 'a place where so-and-so is sold' or 'a dealer in so-and-so'. Thus, *tabakoya* (made from *tabako*) means 'cigar store' or 'owner of a cigar store'; *nikúya* (from *nikú*) means 'butcher shop' or 'owner of a butcher shop'; *koméya* means 'place where rice is sold' or 'rice dealer'.

If you want to show clearly that you are speaking of the proprietor, not of the shop, you tack on a second bound form, *-sañ*. (You have already learned this as a general title of respect corresponding to 'Mr.', 'Mrs.', and 'Miss'; Note 2.6). Thus, *kusuriya* can refer either to a drugstore or to a druggist; *kusuriya-sañ* refers only to a druggist.

Additional examples:

(a) I went to the cigar store and bought [some] cigarettes.	*Tabakoya e itte, tabako o kaimásita.*
(b) I go to that butcher's every day.	*Máiniti sono nikúya e ikimasu.*
(c) Last night the druggist got sick.	*Sakúbañ kusuriya-sañ wa byooki ni narimásita.*
(d) The fish at that fish-store is no good.	*Ano sakanaya no sakana wa, damé desu.*
(e) Where is the rice-dealer's shop in this town?	*Kono matí no koméya wa, dóko ni arimásu ka?*

Note 3.11. Particle *no*

105. Every day I work in a factory in town.	*Máiniti, mati no koobá de hatarakimasu.*
120. [My] neighbor is an office worker.	*Tonari no hitó wa, zimúiñ desu.*

Mati no koobá means 'a factory in town' or 'a town factory'. The phrase *mati no* modifies or describes the noun *koobá;* it tells which factory or what kind of factory you mean. *Tonari no hito* means 'the person next door'. *Tonari* is a noun meaning 'the place beside something'; the phrase *tonari no* modifies *hito*, and tells which person you mean.

These examples show some uses of the particle *no* that cannot be translated by the word 'of'. Notice also the following phrases: *tonari no utí* 'the house next door', *inaka no utí* 'a country house', *inaka no hito* 'a country person, a rustic', *mati no hito* 'a city dweller', *Tookyoo no teisyaba* 'the Tokyo railroad station', *koobá no sigoto* 'factory work'.

Additional examples:

(a) My friend works (*lit.* is doing work) at the factory.	*Watakusi no tomodati wa, koobá de sigoto o site imasu.*
(b) The waiter at that restaurant lives in the house next door.	*Ano ryooríya no kyúuzi wa, tonari no utí ni súñde imasu.*
(c) After waiting at the Tokyo station, I went back home.	*Tookyoo no teisyaba de mátte kara, utí e kaerimásita.*
(d) Are you from the country or from the city?	*Anáta wa, inaka no hito désu ka, matí no hito désu ka?*
(e) The meat at the butchershop next door is no good.	*Tonari no nikúya no nikú wa, damé desu.*

Note 3.12. *Sore* meaning 'it'

117. After getting the medicine, I went back home and drank it.	*Kusuri o moratté kara, utí e káette, sore o nomimásita.*
118. After drinking it, I got well.	*Sore o nóñde kara, yóku narimásita.*

There is no special word for 'it' in Japanese, and often there is nothing in a Japanese sentence corresponding to an 'it' in the English equivalent. Notice the following question and the two answers;

(a) Did you eat that meat?	*Sono nikú o tabemásita ka?*
(b) Yes, I ate it.	*Hái. Tabemásita.*
(c) No, I didn't eat it.	*Iie. Tabemaseñ desita.*

When some reference to an object is needed for clearness, Japanese uses *sore* to mean 'it', as in sentences 117 and 118. Sometimes, instead of *sore*, Japanese repeats the noun, with the pre-noun *sono* in front of it:

115. I bought [some] medicine at the drugstore, but it was no good.	*Kusuriya de, kusuri o kaimásita ga, sono kusuri wa, damé desita.*

Additional examples:

(d) I bought [some] meat at the butcher's, but I didn't eat it.	*Nikúya de nikú o kaimásita ga, sore o tabemaseñ desita.*
(e) Last night I ate [some] meat, but I disliked it.	*Sakúbañ, nikú o tabemásita ga, sono nikú wa kirai désita.*
(f) I'm a mechanic, but I dislike it (*lit.* that kind of work).	*Watakusi wa, syokkoo désu ga, soñna sigoto wa, kirai desu.*

Note 3.13. *Byooki*

114. Last night I got sick.	*Sakúbañ, byooki ni narimásita.*

Byooki is a noun in Japanese, although it often corresponds to the English adjective 'sick'. The opposite of *byooki* is *géñki* (in sentence 5).

Since it is a noun, *byooki* is used in a sentence exactly like any other noun in Japanese—for instance, *heitai* 'soldier'. Compare the following pairs of sentences:

(a) He is a soldier.	*Anó hito wa, heitai desu.*
(b) He is sick.	*Anó hito wa, byooki desu.*
(c) [My] friend became a soldier.	*Tomodati wa, heitai ni narimásita.*
(d) [My] friend became sick.	*Tomodati wa, byooki ni narimásita.*
(e) This person is the soldier's friend.	*Konó hito wa, heitai no tomodati desu.*
(f) This person is [my] sick friend.	*Konó hito wa, byooki no tomodati desu.*

You should learn the expressions *byooki désu* 'be sick', *byooki ni narimásu* 'get sick', and *byooki no* (*hito*) 'sick (person)' as units.

In some sentences, *byooki* corresponds to the English word 'sickness' or 'illness'. For instance:

(g) [My] sickness has got better (*lit.* has got well).	*Byooki wa, yóku narimásita.*
(h) I've had an illness, *or* I've been sickly.	*Byooki o simásita.*

Notice that a noun before *narimásu* has the particle *ni* when it refers to what somebody becomes or gets to be. *Heitai* and *byooki* in sentences (c) and (d) tell what it is that my friend became. *Yóku* in sentence (g) is not a noun, and therefore has no particle. You will find out more about this word later.

6. Exercise

A. In the left-hand column are the names of six occupations. Match up each name with the one word in the right-hand column that seems to have some bearing on the occupation. Make up a sentence containing each pair of words.

(a) *isya*
(b) *súihei*
(c) *hyakusyóo*
(d) *zimúiñ*
(e) *syokkoo*
(f) *kyúuzi*

(u) *komé*
(v) *ryooríya*
(w) *zimúsyo*
(x) *doogú*
(y) *kusuri*
(z) *húne*

B. Read over the following statements aloud, and decide for each one whether it is true or false. All of the sentences are good Japanese, but some of them make statements that are not generally true. Be sure that you know what every sentence means.

1. *Sakanaya wa, komé o tukurimasu.*
2. *Kyúuzi wa, zimúsyo de hatarakimasu.*
3. *Syokkoo wa, doogú o tukurimasu.*
4. *Hyakusyóo wa, matí de hatarakimasu.*
5. *Isya kara kusuri o moraimasu.*
6. *Beikoku kara Nihóñ made, kisyá de ikimasu.*
7. *Yokohama wa, Nihóñ ni arimasu.*
8. *Zimúiñ wa, koobá ni súñde imasu.*

C. Here are ten sentences, each one with a blank to be filled in. The proper word in every case is either *ni* or *de*. Before beginning this exercise, you had better take another look at Note 3.1. When you have refreshed your memory, choose the correct particle required to complete each sentence. Then read the completed sentence aloud and notice what it means.

1. *Watakusi wa, inaka — súñde imasu.*
2. *Sakúbañ, byooki — narimásita.*
3. *Anáta wa, matí — hataraite imásu ka?*
4. *Kyúuzi wa, ryooríya — imasu.*
5. *Tomodati no utí — tabemásita.*
6. *Hóteru wa, asoko — arimasu.*
7. *Isya no utí — kusuri o moraimásita.*
8. *Hyakusyóo wa, inaka — komé o tukurimasu.*
9. *Watakusi no tomodati wa, teisyaba — imasu.*
10. *Soko kara koko made, húne — kimásita.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

Proceed here as you did in Units 1 and 2. By this time, your group has probably developed its own technique for conducting the vocabulary check-up and the drill on the additional examples. From this point on, the heading alone will be enough to start you off; special instructions will no longer be necessary.

2. Listening In

Record 7A, after spiral

1. MR. TANAKA AND MR. UEDA ARE SITTING AT A TABLE IN A RESTAURANT; MR. DOE, AN AMERICAN, APPROACHES THEM.

Doe: *Koñbañ wa.*
Ikága desu ka?

Tanaka: *Koñbañ wa.*
Géñki desu.
Anáta wa?

Doe: *Aikawarazu géñki desu.*

Tanaka: *Konó hito wa Ueda-sañ désu.*
Watakusi no tomodati desu.

(To Mr. Ueda:)

Konó hito wa, Dóo-sañ desu.
Kyóneñ Beikoku kara, koko e kimásita.

(Mr. Doe sits down, and Mr. Ueda speaks to him.)

Ueda: *Anáta wa, kono matí de hataraite imásu ka?*

Doe: *Hái. Sóo desu.*
Watakusi wa zimúiñ desu.
Tanaka-sañ no zimúsyo de, hataraite imasu.
Anáta no sigoto wa, náñ desu ka?

Ueda: *Watakusi wa, hyakusyóo desu.*
Inaka ni súñde imasu.
Komé to yasai o tukurimásu.

Doe: *Soñna sigoto wa sukí desu ka?*

Ueda: *Hái. Sukí desu.*

Doe: *Anáta wa, kinoo koko e kimásita ka?*

Ueda: *Hái.*
Sakúbañ, zidóosya de, kono matí e kimásita.

Record 7B, beginning

Tanaka-sañ no utí de tabemásita.

Tanaka: *Kyúuzi wa, dóko ni imásu ka?*

Doe: *Asoko ni imásu.*

(Mr. Tanaka calls the waiter, then speaks to Mr. Doe.)

Tanaka: *Anáta wa, sakana ga sukí desu ka?*

Doe: *Iie.*
Kirai desu.
Nikú ga hosíi desu.

Waiter: *Nikú wa arimaséñ.*

Doe: *Sóo desu ka?*
Yasai to páñ o kudasai.

Ueda: *Sakana to góhañ o kudasai.*

Tanaka: *Watakusi wa, góhañ to yasai ga hosíi desu.*

Doe: *Watakusi wa, máiniti kono ryooríya de tabemasu.*
Kono ryooríya wa, sukí desu.

2. Mr. Tanaka meets Mr. Doe on the street.

Tanaka: *Koñniti wa.*

Doe: *Koñniti wa.*

Tanaka: *Ikága desu ka?*

Doe: *Géñki desu. Anáta wa?*

Tanaka: *Sakúbañ byooki désita.*
Anáta wa, ano sakanaya de, sakana o kaimásu ka?

Doe: *Hái.*
Tokidoki kaimasu.

Tanaka: *Ano sakanaya wa damé desu.*
Kinoo, soko de sakana o kaimásita.
Sakúbañ, sono sakana o tábete kara, byooki ni narimásita.

Doe: *Isya no utí e ikimásita ka?*

Tanaka: *Iie.*
Kusuriya e itte, kusuri o kaimásita.

Doe: *Yóku narimásita ka?*

Tanaka: *Hái.*
Kusuri o nóñde kara, yóku narimasita.

Doe: *Kusuriya wa, dóko ni arimásu ka?*
Hóteru no tonari ni arimásu ka?

Tanaka: *Ée.*
Arimásu ga, sono kusuriya wa damé desu.
Watakusi wa, teisyaba no tonari no, kusuriya e ikimásita.

Doe: *Sóo desu ka?*
Anáta wa, tabako ga hosíi desu ka?

Tanaka: *Arígatoo gozaimasu ga, hósiku arimaséñ.*

(Mr. Tanaka sees a friend approaching.)

Tanaka: *Asoko e, watakusi no tomodati ga kimásita.*
Anó hito wa, inaka ni súñde imasu ga, / tokidoki, kono matí e kimasu.
Gomeñnasái.

3. Free Conversation

First act out the model conversations you have just worked through. Then go ahead with conversations of

your own. Here are some suggested outlines that you can follow.

1. Reunion of old friends.

A and B meet on the street. They have not seen each other for several years.

A greets B and asks how he is.

B says he's fine, and asks how A is.

A answers the same way, and then asks B what kind of work he does.

B says he's a waiter. He works in that restaurant over yonder.

B asks if A works in this town.

A says no, he's a farmer and lives in the country. He says he came to town last night, and had dinner at a friend's house.

B asks if A likes his work.

A says yes, he does, and asks B the same question.

B says no, he doesn't like it.

They say good-bye to each other.

2. On the telephone.

C and D are talking on the telephone.

C says he went to D's house last night but D wasn't there.

D says he went to the country yesterday. He took it easy at a friend's house. His friend is a farmer. He had a meal there, and came back to town afterwards.

C says he didn't go to the country yesterday. He worked at the factory, as usual.

3. Indigestion.

E and F meet on the street. E is looking pale.

E says that after eating some fish at a restaurant in the hotel last night, he got sick. The fish was no good.

F asks if he went to see a doctor.

E says no, he went to a drugstore and bought some medicine.

F asks if he got better after he took the medicine.

E says no, he didn't, but he drank some milk, and after that he got well.

PART ONE

UNIT 4

ABOUT THE HOUSE

SECTION A

1. Basic Sentences

Record 8A, beginning

ENGLISH EQUIVALENTS	JAPANESE
today	*kyóo*
as for today	*kyóo wa*
place	*tokoro*
123. Today I went to Mr. Tanaka's (place).	*Kyóo wa, Tanaka-sañ no tokoro e, ikimásita.*
former time	*móto*
present time	*íma*
124. He used to live in a hotel, but now he lives at a friend's house.	*Móto wa, hóteru ni súñde imásita ga, / íma wa, tomodati no utí ni, súñde imasu.*
it is large.	*ookíi desu*
125. His friend's house is large.	*Tomodati no utí wa, ookíi desu.*
room	*heyá*
it is small	*tiisái desu*
126. Mr. Tanaka's room is small.	*Tanaka-sañ no heyá wa, tiisái desu.*
inside	*náka*
in the inside of the room	*heya no náka ni*
what?	*náni*
127. What is there in the room?	*Heya no náka ni wa, náni ga arimásu ka?*
bed	*siñdai*
128. There's a bed in the room	*Heya no náka ni wa, siñdai ga arimasu.*
chair	*isu*
desk	*tukue*
a desk also	*tukue mo*
129. There's a chair and a desk too.	*Isu to, tukue mo arimasu.*

130.	Where is the desk?	*Tukue wa, dóko ni arimásu ka?*
	entrance	*iriguti*
	exit	*déguti*
	a place near *or* beside something	*sóba*
	near the entrance	*iriguti no sóba ni*
131.	The desk is near the doorway.	*Tukue wa, iriguti no sóba ni arimasu.*
	front	*máe*
	in front of the desk	*tukue no máe ni*
132.	The chair is in front of the desk.	*Isu wa, tukue no máe ni arimasu.*

Record 8B, beginning

	book	*hóñ*
	top	*ue*
	put *or* placed	*okimásita*
133.	He put the book on top of the desk.	*Hóñ o, tukue no ue ni, okimásita.*
	paper	*kamí*
134.	He put [some] paper on the desk too.	*Kamí mo, tukue no ue ni okimásita.*
	a place below something	*sita*
	under the book	*hóñ no sita ni*
	newspaper	*siñbuñ*
135.	Under the book, there was a newspaper.	*Hóñ no sita ni wa, siñbuñ ga arimásita.*
	magazine	*zassi*
136.	There was also a magazine under the book.	*Hóñ no sita ni wa, zassi mo arimásita.*
	bureau *or* chest of drawers	*tañsu*
	window	*mádo*
	a place between	*aida*
	between the window and the desk	*mádo to, tukue no aida ni*
137.	There's a bureau between the window and the desk.	*Tañsu ga, mádo to tukue no aida ni arimasu.*

2. Pronunciation Practice

You have noticed by this time that most syllables in Japanese words consist of a vowel with a single consonant before it. Other syllables consist of a vowel alone, or of the consonant *ñ* alone. We come now to a fourth type of syllable, consisting of a vowel with two consonants before it. The second consonant in such a combination is always *y*.

Eleven different combinations of consonant plus *y* occur in Japanese words. Seven of these are similar to English sounds, and will cause you no trouble. It is enough to list them, with one example for each and a note on the nearest English sound:

byooki	sickness
gyuunyuu	milk
hyakusyóo	farmer
kyúuzi	waiter
**myóobañ*	tomorrow evening
gyuunyuu	milk
**happyaku*	eight hundred

The combination *ry* is not like any English sound. It consists of the Japanese *r* (see Practice 13) followed without interruption by a *y* sound. To an American ear it sometimes gives the impression of 'dy' (as in 'would-you'); but the *ry* is shorter than this English combination. Notice that *dy* does not occur in Japanese.

To learn the combination *ry*, you should first be able to make a Japanese *r* before a vowel. When you have perfected this sound, try to slide from the *r* directly into a *y* sound, without any break between the two. Remember never to use the English 'r' in Japanese. If you can't imitate your Guide's way of pronouncing *ry*, use *ly* instead.

Record 1B, after 2nd spiral

PRACTICE 18.

ryooríya	restaurant
**ryóosiñ*	parents
**ryokoo*	journey

by	like the sound in 'beauty'
gy	like the sound in 'argue'
hy	like the sound in 'huge'
ky	like the sound in 'cute'
my	like the sound in 'music'
ny	like the sound in 'onion'
py	like the sound in 'pure'

The combination *sy* is always pronounced exactly like the sound of Japanese *s* before *i* (Practice 14)—that is, like a sound halfway between the 'sh' in 'sheep' and the 's' in 'see'.

Record 1B, after 3rd spiral

PRACTICE 19.

syokkoo	mechanic
syúziñ	boss, proprietor
teisyaba	railroad station

The combination *ty* is always pronounced exactly like the sound of Japanese *t* before *i* (Practice 15)—that is, like a sound halfway between the 'ch' in 'cheek' and the 'ty' in 'tune' or 'Tuesday'.

Record 1B, after 4th spiral

PRACTICE 20.

otya	tea
tyótto	a bit
**tyoodo*	just, exactly

The combination *zy* is always pronounced exactly like the sound of Japanese *z* before *i* (Practice 17)—that is, like a sound halfway between the 'j' in 'jeep' and the 's' in 'measure'.

Record 1B, after 5th spiral

PRACTICE 21.

Sóo zya arimaseñ	It isn't so.
**zyotyuu*	servant girl
**zyúñsa*	policeman

Here is a complete list of the combinations of consonant plus *y*, with one example of each to remind you of the sound:

by:	*byooki*	sickness
gy:	*gyuunyuu*	milk
hy:	*hyakusyóo*	farmer
ky:	*kyúuzi*	waiter
my:	**myóobañ*	tomorrow evening
ny:	*gyuunyuu*	milk
py:	**happyaku*	eight hundred
ry:	*ryooríya*	restaurant
sy:	*syokkoo*	mechanic
ty:	*tyótto*	a bit
zy:	**zyúñsa*	policeman

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 4.1. Place words

128. There's a bed in the room.	*Heya no náka ni wa, siñdai ga arimasu.*
131. The desk is near the doorway.	*Tukue wa, iriguti no sóba ni arimasu.*
132. The chair is in front of the desk.	*Isu wa, tukue no máe ni arimasu.*
133. He put the book on top of the desk.	*Hóñ o, tukue no ue ni, okimásita.*
135. Under the book, there was a newspaper.	*Hóñ no sita ni wa, siñbuñ ga arimásita.*
137. There's a bureau between the window and the desk.	*Tañsu ga, mádo to tukue no aida ni arimasu.*

The place words *náka* 'inside', *sóba* 'a place near or beside something', *máe* 'front', *ue* 'top', *sita* 'a place below something', and *aida* 'a place between' are ordinary nouns. They are used when you speak about a place or position relative to something else, even when there is no corresponding word in the English equivalent.

Here is a literal translation of some of the expressions in the sentences above: 128 *heya no náka ni* 'in the inside of the room', 131 *iriguti no sóba ni* 'in the vicinity of the entrance', 135 *hóñ no sita ni* 'in the underneath of the book' or 'in the place below the book', 137 *mádo to tukue no aida ni* 'in the between-space of the window and the desk'. If such translations sound queer, it is because Japanese and English express these meanings in totally different ways.

Additional examples:

(a) Mr. Tanaka is in front of the hotel.	*Tanaka-sañ wa, hóteru no máe ni imasu.*
(b) The hotel is near the railroad station.	*Hóteru wa, teisyaba no sóba ni arimasu.*
(c) There is a bookstore between the restaurant and the movie theater.	*Ryooríya to eigákañ no aida ni, hóñya ga arimasu.*
(d) Who is in that room?	*Ano heya no náka ni, dáre ga imasu ka?*
(e) He put the paper under the newspaper.	*Kamí wa, siñbuñ no sita ni okimásita.*
(f) What did he put on top of the desk?	*Tukue no ue ni, náni o okimásita ka?*
(g) Between what two persons (*lit.* between whom and whom) is Mr. Tanaka?	*Tanaka-sañ wa, dáre to dáre no aida ni imásu ka?*
(h) There's a garden in front of my friend's house.	*Watakusi no tomodati no uti no máe ni, niwa ga arimasu.*
(i) I live near Mr. Yamamoto's house.	*Watakusi wa, Yamamoto-sañ no uti no sóba ni súñde imasu.*
(j) Who's under that bed?	*Ano siñdai no sita ni, dáre ga imásu ka?*

Note 4.2. Particle *mo*

128. There's a bed in the room.	*Heya no náka ni wa, siñdai ga arimasu.*
129. There's a chair and a desk too.	*Isu to, tukue mo arimasu.*
135. Under the book, there was a newspaper.	*Hóñ no sita ni wa, siñbuñ ga arimásita.*

136. There was also a magazine under the book.	*Hóñ no sita ni wa, zassi mo arimásita.*
133. He put the book on top of the desk.	*Hóñ o, tukue no ue ni, okimásita.*
134. He put [some] paper on the desk too.	*Kamí mo, tukue no ue ni okimásita.*

The particle *mo* means 'also' or 'too' (*tukue mo* 'a desk also' or 'a desk too'). If you compare sentences 129, 136, and 134 with sentences 128, 135, and 133, you will see that *mo* REPLACES the two particles *ga* and *o;* you do not use both *ga* and *mo*, or both *o* and *mo*, after the same noun.

Additional examples:

(a) Mr. Tanaka lives in this town. Mr. Yamamoto also lives here.	*Tanaka-sañ wa, kono matí ni súñde imasu. Yamamoto-sañ mo koko ni súñde imasu.*
(b) He's eating meat and vegetables. Sometimes he eats fish too.	*Anó hito wa, nikú to yasai o tábete imasu. Tokidoki sakana mo tabemasu.*
(c) There are soldiers riding on this streetcar. There are sailors riding [on it] too.	*Kono déñsya ni wa, heitai ga notte imasu. Súihei mo notte imasu.*
(d) In this town there are hotels and movie theaters and restaurants. There's a railroad station too.	*Kono matí ni wa, hóteru to eigákañ to ryooríya ga arimasu. Teisyaba mo arimasu.*
(e) Near my house there's a butcher shop and a grocery store. There's also a bakery and a bookshop and a drugstore.	*Uti no sóba ni wa, nikúya to yasaiya ga arimasu. Páñya to hóñya to kusuriya mo arimasu.*

Note 4.3. Double particles: *ni wa*, etc.

127. What is there in the room?	*Heya no náka ni wa, náni ga arimásu ka?*
128. There's a bed in the room.	*Heya no náka ni wa, siñdai ga arimasu.*
135. Under the book, there was a newspaper.	*Hóñ no sita ni wa, siñbuñ ga arimásita.*
136. There was also a magazine under the book.	*Hóñ no sita ni wa, zassi mo arimásita.*

The particle *wa* indicates the topic of the sentence (Notes 1.6, 2.13). The topic may be a noun, or it may be a whole phrase; that is, you may set out to talk about an expression like 'in the room'. In that case, the particle *wa* follows the phrase, with the result that you get two particles in a row. In the sentences above, *wa* follows the topic phrases *heya no náka ni* and *hôñ no sita ni*.

Wa is used in this way after most of the particles you have learned, but never after *ga* and *o*.

Additional examples:

(a) Who is it that came from Japan?—The waiter at this restaurant came from Japan.	*Dáre ga Nihóñ kara kimásita ka?—Nihóñ kara wa, kono ryooríya no kyúuzi ga kimásita.*
(b) How (*lit.* By what) did you go to Tokyo?—As far as Yokohama I went by ship, and from there to Tokyo I went by train.	*Náñ de, Tookyoo máde ikimásita ka?—Yokohama máde wa, húne de itte, soko kara Tookyoo máde wa, kisyá de ikimasita.*
(c) How far (*lit.* As far as what place) did you go by boat?—By boat I went as far as Yokohama.	*Húne de, dóko made ikimásita ka?—Húne de wa, Yokohama máde ikimásita.*
(d) Who lives in that house?—Mr. Tanaka lives in that house.	*Dáre ga ano uti ni súñde imasu ka?—Ano uti ni wa, Tanaka-sañ ga súñde imasu.*
(e) Who came by that train?—My friend came by that train.	*Sono kisyá de, dáre ga kimásita ka?—Sono kisyá de wa, tomodati ga kimásita.*
(f) Who works here?—I do.	*Dáre ga koko de hataraite imásu ka?—Koko de wa, watakusi ga hataraite imasu.*

Note 4.4. Particles *ga* and *wa*

127. What is there in the room?	*Heya no náka ni wa, náni ga arimásu ka?*
128. There's a bed in the room.	*Heya no náka ni wa, siñdai ga arimasu.*
130. Where is the desk?	*Tukue wa, dóko ni arimásu ka?*
131. The desk is near the doorway.	*Tukue wa, iriguti no sóba ni arimasu.*

In sentences 128 and 131, the main emphasis is on the part that answers the question. In sentence 128, this is the word *siñdai;* in sentence 131, it is the expression *iriguti no sóba ni*. In each sentence, the words before the emphatic part merely repeat a piece of the question. Accordingly, *siñdai* is followed by the particle *ga*, *tukue* by the particle *wa;* compare Note 2.13.

The difference between *ga* and *wa* is a matter of emphasis. If the noun is emphatic, if it gives new information, or if it supplies the answer to a question, use *ga*. If the noun is unemphatic, if it refers to something already mentioned or taken for granted, or if it merely repeats part of the question, use *wa*.

Additional examples:

(a) What is there over there?	*Asoko ni wa, náni ga arimásu ka?*
(b) There's a toilet over there.	*Asoko ni wa, beñzyó ga arimasu.*
(c) Who's in that room?	*Dáre ga ano heyá ni imásu ka?*
(d) Mr. Tanaka's in there.	*Tanaka-sañ ga asoko ni imasu.*
(e) Which is your book?	*Dóre ga anáta no hóñ desu ka?*
(f) This one's mine.	*Kore ga watakusi nó desu.*
(g) Whose is this book?	*Sono hóñ wa, dáre no desu ka?*
(h) That's his.	*Sore wa, anó hito no desu.*
(i) Which desk is yours?	*Dóno tukue ga anáta no desu ka?*
(j) This desk is mine.	*Kono tukue ga watakusi nó desu.*
(k) Whose desk is this?	*Kono tukue wa, dáre no desu ka?*
(l) This desk is mine.	*Kono tukue wa, watakusi nó desu.*

Note 4.5. Time words with *wa*

123. Today I went to Mr. Tanaka's (place).	*Kyóo wa, Tanaka-sañ no tokoro e, ikimásita.*
124. He used to live in a hotel, but now he lives at a friend's house.	*Móto wa, hóteru ni súñde imásita ga, íma wa, tomodati no utí ni, súñde imasu.*

The time words *kyóo*, *móto*, and *íma* are nouns of the same kind as *kinóo*, *sakúbañ*, *kyóneñ*, and *máiniti* (Note 3.9). *Kyóo* means 'today'; *móto* and *íma* mean literally 'former time' and 'present time', but are most often translated 'formerly' and 'now'. (In sentence 124, notice that *móto wa súñde imásita* is translated 'he used to live'.)

These words often appear in adverbial use, without any particle after them; but in the sentence above, they are followed by *wa*. In sentence 123, *wa* has its usual function of indicating the topic. The sentence implies a question, 'What did you do today?' (*Kyóo, náni o simásita ka?*); and the phrase *kyóo wa* sets the stage for the answer.

The use of *wa* after *móto* and *íma* in sentence 124 will be discussed in the following Note.

Additional examples:

(a) Last year I went to town every day.	*Kyóneñ wa, máiniti matí e ikimásita.*
(b) Where are you working now?	*Íma, dóko de hataraite imásu ka?*
(c) Last night I went to the cigar store and bought [some] cigarettes.	*Sakúbañ, tabakoya e itte, tabako o kaimásita.*
(d) I was sick yesterday.	*Kinoo byooki désita.*
(e) Yesterday, I was sick.	*Kinóo wa byooki désita.*

Note 4.6. Contrasts with *wa . . . wa*

124. He used to live in a hotel, but now he lives at a friend's house. *Móto wa, hóteru ni súñde imásita ga, íma wa, tomodati no utí ni, súñde imasu.*

This sentence contains a contrast between two things: where Mr. Tanaka lived formerly, and where he lives now. The sentence consists of two clauses joined by the particle *ga* (Note 2.2); each clause begins with one of the two contrasting nouns plus the particle *wa*.

This is the regular pattern for stating a contrast: the contrasting expressions are made the topic phrases of two separate clauses, and the clauses are joined by *ga*.

Additional examples:

(a) Today I worked but yesterday I took it easy.	*Kyóo wa, hatarakimásita ga, kinóo wa, yasumimásita.*
(b) Mr. Tanaka's room is small but mine (*lit.* my room) is large.	*Tanaka-sañ no heyá wa, tiisái desu ga, watakusi no heyá wa, ookíi desu.*
(c) He used to be a waiter, but now he's a farmer.	*Móto wa kyúuzi desita ga, íma wa hyakusyóo desu.*

(d) There's a desk in his room but there isn't [any] in mine.	*Sonó hito no heyá ni wa, tukue ga arimásu ga, watakusi nó ni wa, arimaséñ.*
(e) Last year I was a mechanic but now I'm a soldier.	*Kyóneñ wa, syokkoo désita ga, íma wa, heitai désu.*
(f) My friend likes this kind of work but I dislike it.	*Tomodati wa, koñna sigoto ga sukí desu ga, watakusi wa, kirai désu.*
(g) I used to like fish but now I don't (like it).	*Móto wa, sakana ga sukí desita ga, íma wa, sukí zya arimaséñ.*
(h) Mr. Yamamoto works in a factory, but I work in an office.	*Yamamoto-sañ wa, koobá de hataraite imásu ga, watakusi wa, zimúsyo de hataraite imasu.*
(i) The bed used to be between the desk and the window, but now it's near the bureau.	*Móto wa, siñdai wa, tukue to mádo no aida ni arimásita ga, íma wa, tañsu no sóba ni arimasu.*

In sentence (i), notice that the first clause contains two nouns followed by *wa*. *Móto wa* contrasts with *íma wa* in the next clause; *siñdai wa* is the topic phrase of the clause without reference to any contrast.

Note 4.7. *Tokoro*

123. Today I went to Mr. Tanaka's.	*Kyóo wa, Tanaka-sañ no tokoro e, ikimásita.*

This sentence means literally, 'As for today, I went to Mr. Tanaka's place'. In Japanese you do not usually speak of going to or coming from a person, but say instead that you go to or come from his place—that is, the place where he is. This is similar to such English expressions as 'go to the doctor's, the grocer's, my neighbor's, etc.' (meaning 'the doctor's place, etc.'). Even where English would not use the word 'place', expressed or implied, Japanese uses *tokoro;* compare sentence (a).

Additional examples:

(a) I went to the mechanic and got [some] tools.	*Syokkoo no tokoro e itte, doogú o moraimásita.*
(b) I've [just] come from the boss.	*Syúziñ no tokoro kara kimásita.*
(c) He went from Mr. Kimura to you, and from you (*lit.* from there) he came to me.	*Kimura-sañ no tokoro kara, anáta no tokoro e itte, soko kara, watakusi no tokoro e kimásita.*
(d) Yesterday I ate at Mr. Tanaka's.	*Kinoo, Tanaka-sañ no tokoro de tabemásita.*
(e) Last night I went to the doctor's and got [some] medicine.	*Sakúbañ, isya no tokoro e itte, kusuri o moraimásita.*

Note 4.8. *Náni* or *náñ*

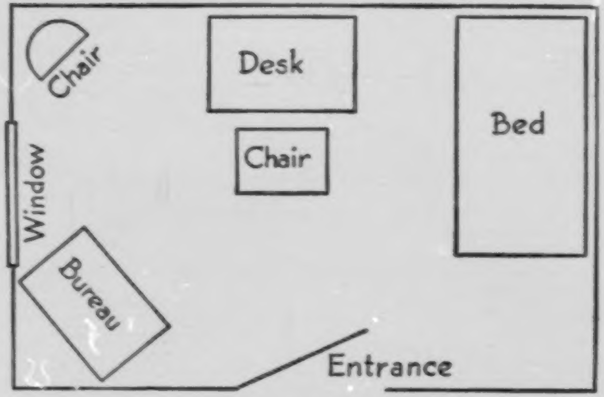
127. What is there in the room?	*Heya no náka ni wa, náni ga arimásu ka?*
34. What's this?	*Kore wa, náñ desu ka?*

Náni and *náñ* are different forms of the same word, both meaning 'what?' *Náñ* is used before a word that begins with *t*, *d*, or *n*; *náni* is used everywhere else.

Additional examples:

(a) What does that mechanic make?	*Ano syokkoo wa, náni o tukurimásu ka?*
(b) What's this building?	*Kono tatémono wa, náñ desu ka?*
(c) Between what two things (*lit.* between what and what) is the desk?	*Tukue wa, náñ to náñ no aida ni arimásu ka?*
(d) What is there in front of the railroad station?	*Teisyaba no máe ni, náni ga arimásu ka?*
(e) How (*lit.* by what) did you come from Japan to America?	*Nihóñ kara Beikoku e, náñ de kimásita ka?*

6. Exercise



A. On the basis of this diagram, determine whether the following statements are true or false. For those that are false, supply correct statements describing the arrangement of the furniture in the room.

1. *Tukue no máe ni wa, isu ga arimasu.*
2. *Mádo no sóba ni wa, tañsu ga arimasu.*
3. *Siñdai wa, mádo to tukue no aida ni arimasu.*
4. *Mádo no sóba ni wa, isu ga arimasu.*
5. *Tukue wa, tañsu no sita ni arimasu.*
6. *Siñdai no náka ni wa, iriguti ga arimasu.*
7. *Tañsu no sóba ni wa, siñdai ga arimasu.*
8. *Tukue wa, siñdai no sóba ni arimasu.*
9. *Tukue to mádo no aida ni wa, isu ga arimasu.*
10. *Isu no ue ni wa, tañsu ga arimasu.*

B. Here are sixteen sentences, each one with blanks to be filled in. The correct word for each blank is either *ga* or *wa*. Choose the proper particle for every blank, and read the completed sentence aloud. Notice that each pair of sentences in this list is composed of a question and the answer to it.

1. *Kyóo — dáre — Tanaka-sañ no tokoro e ikimásita ka?*
2. *Watakusi — soko e ikimásita.*
3. *Anó hito no utí — dóko ni arimásu ka?*
4. *Anó hito no utí — kono matí ni arimasu.*
5. *Dáre no utí — kono matí ni arimásu ka?*
6. *Anó hito no utí — kono matí ni arimasu.*
7. *Tanaka-sañ — dóko ni súñde imásu ka?*
8. *Tanaka-sañ — koko ni súñde imasu.*
9. *Dáre — koko ni súñde imásu ka?*
10. *Tanaka-sañ — koko ni súñde imasu.*
11. *Iriguti no sóba ni — náni — arimásu ka?*
12. *Iriguti no sóba ni — tañsu — arimasu.*
13. *Tañsu — dóko ni arimásu ka?*
14. *Tañsu — iriguti no sóba ni arimasu.*
15. *Dáre — kimásita ka?*
16. *Kinóo — anó hito — kimásita ga, kyóo —, watakusi — kimásita.*

C. Go through the Basic Sentences in Section A of this Unit, and alter the position of the various articles of furniture in Mr. Tanaka's room by changing the place words. Be sure that you keep the arrangement of the room sensible; don't say, for example, that Mr. Tanaka's bed is on top of his desk.

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 8B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
riding	*notte*
let's go	*ikimasyóo*
138. Let's go to the city (riding) on the train today.	*Kyóo wa, mati e, kisyá ni notte ikimasyóo.*
ride	*norimásu*
139. I ride on the train every day.	*Máiniti, kisyá ni norimasu.*
walking	*arúite*
let's go walking	*arúite ikimasyoo*
140. Let's walk from the station to [my] friend's house.	*Teisyaba kara, tomodati no uti e, arúite ikimasyoo.*
walk	*arukimásu*
141. I often walk there from the station.	*Teisyaba kara soko máde, yóku arukimasu.*
let's walk	*arukimasyóo*
142. Shall we walk slowly?	*Yukkúri arukimasyóo ka?*
fast	*háyaku*
143. No, let's walk fast.	*Iie. Háyaku arukimasyóo.*

Record 9A, beginning

144. Let's hurry	*Isogimasyóo.*
door	*to*
opening	*akete*
please open	*akete kudasái*
145. Please open the door.	*To o akete kudasái.*

shutting	*símete*
146. Please shut the door.	*To o símete kudasai.*
let's enter	*hairimasyóo*
let's go inside	*náka e hairimasyóo*
147. Let's go into the room.	*Heya no náka e, hairimasyóo.*
entering	*háitte*
let's sit down	*kosikakemasyóo*
148. Let's go inside, and sit down near the window.	*Náka e háitte, mádo no sóba ni, kosikakemasyóo.*
149. Please open the window.	*Mádo o, akete kudasái.*
outside	*sóto*
looking at *or* seeing	*míte*
150. Look out the window.	*Mádo kara, sóto o míte kudasai.*
house	*ié*
a place behind something	*usiro*
behind the house	*ie no usiro ni*
garden	*niwa*
151. There's a garden behind the house.	*Ie no usiro ní wa, niwa ga arimasu.*
tree	*kí*
under the tree	*kí no sita de*
child *or* children	*kodomo*
playing	*asoñde*
are playing (*or* am *or* is playing)	*asoñde imásu*
152. There are children playing under the trees.	*Kí no sita de, kodomo ga asoñde imasu.*
play *or* amuse oneself	*asobimásu*
153. They play there every day.	*Máiniti, soko de asobimasu.*
let's go out	*demasyóo*
154. Let's shut the window and go outside.	*Mádo o símete, sóto e, demasyóo.*

2. Pronunciation Practice

Four of the Japanese consonants—*k*, *p*, *s*, and *t*—occur double as well as single. The combinations *kk*, *pp*, *ss*, and *tt* are all pronounced TWICE AS LONG as the corresponding single consonants.

You already know how important it is to make a clear difference between single and double vowels (Practice 7). It is just as important to distinguish single and double consonants. If you pronounce a double consonant as if it were single, the whole meaning of the word is changed or lost. For instance, *matí* means 'town' or 'city', *mátti* means 'match'; *móto* means 'formerly', *mótto* means 'more'; **ite* means 'being', *itte* means 'going'; *koko* means 'this place', **kokko* means 'national treasury'; *hakkíri* means 'clearly', *hakíri* means nothing at all.

Remember that we are talking about SOUNDS, not letters. Some English words are spelled with double consonant letters but are pronounced with single (short) consonant sounds. For instance, 'humming' has two m's in the spelling, but the sound of this double letter is no longer than that of the single m in 'coming'. When we speak of double consonants in Japanese, we mean consonants that actually SOUND longer than single consonants.

Real double consonant sounds occur in English also. Notice the long 'kk' sound in 'book-case', the long 'ss' sound in 'rice-sack', the long 'tt' sound in 'night-time'. All Japanese consonants are of this kind: each one takes TWICE AS LONG to say as a single consonant.

In the following Practice, imitate the Guide carefully, and pay particular attention to the length of the double consonants. In your imitation, it will do no harm if you exaggerate the length: hold on to the consonant until nobody could possibly mistake it for a short one.

Record 1B, after 6th spiral

PRACTICE 22.

yukkúri	slowly
*_ippai_	one cupful
massúgu	straight
tyótto	a bit

When double _ss_ stands before _i_ or _y_, and when double _tt_ stands before _i_ or _y_ or _u_, the double consonant is pronounced in the special way already described for the corresponding single sound. Double _ss_ before _i_, as well as the combination _ssy_, is pronounced something like the long 'sh' sound in 'wash shirts'. Double _tt_ before _i_, as well as the combination _tty_, is pronounced something like the long 'tch' sound in 'rat-cheese'. Double _tt_ before _u_ is pronounced as a long 't' sound followed without a break by an 's' (something like the 'tts' sound in 'that tsetse fly').

Record 1B, after 7th spiral

PRACTICE 23.

zassi	magazine
*_issyo ni_	together
mátti	match, matches
*_ittyaku_	one suit (of clothes)
*_yottú_	four

When the consonant _ñ_ stands before certain other consonants (labials, dentals, and velars), its pronunciation is changed to fit the following sound. Look back at Practice 9, and read over the statements made there about the way that _ñ_ is changed to fit the sounds that come after it.

Since the sound _m_ is a labial just like _p_ and _b_, the combination _ñm_ sounds like the double 'mm' in 'some man'. Again, since the sound _n_ is a dental just like _t_ and _d_, the combination _ññ_ sounds like the double 'nn' in 'ten nights'. In other words the combinations _ñm_ and _ññ_ each take TWICE AS LONG to say as the single consonants *m* and *n*. Be careful to give these combinations the length they should have; don't hurry over them.

Record 1B, after 8th spiral

PRACTICE 24.

**añmari*	too much
koñniti wa	hello
gomeñnasái	excuse me

The correct pronunciation of double consonants is one of the greatest stumbling-blocks in the way of American students of Japanese. Always give a double consonant its full length, or even more. Notice that no matter how fast a Japanese speaks, he never shortens the combinations *kk*, *pp*, *ss*, *tt*, *ñm*, and *ñn*. There is nothing hard about these sounds, of course. If you can pronounce a single consonant, all you have to do for the double consonant is hold on to it a while before letting go.

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 4.9. More place words

147. Let's go into the room.	*Heya no náka e, hairimasyóo.*
148. Let's go inside, and sit down near the window.	*Náka e háitte, mádo no sóba ni, kosikakemasyóo.*
150. Look out the window.	*Mádo kara, sóto o míte kudasai.*
151. There's a garden behind the house.	*Ie no usiro ní wa, niwa ga arimasu.*
152. There are children playing under the trees.	*Kí no sita de, kodomo ga asoñde imasu.*
154. Let's shut the window and go outside.	*Mádo o símete, sóto e, demasyóo.*

These sentences mean literally: Let's enter to the inside of the room; Entering to the inside, let's sit down in the vicinity of the window; From the window, please look at the outside; In the place behind the house, there is a garden; In the place below the trees, children are playing; Shutting the window, let's go out to the outside.

The place words *sóto* 'outside' and *usiro* 'a place behind something' belong to the same group as *náka, sóba, máe, ue, sita,* and *aida* (Note 4.1). Notice these pairs of opposites: *ue—sita, náka—sóto, máe—usiro.*

In the sentences above, these place words are followed by the particles *e, ni, de,* and *o*. On the difference between *ni* and *de*, see Note 3.1; on the double particle *ni wa* (sentence 151), see Note 4.3.

Additional examples:

(a) There are children playing in back of the house.	*Ie no usiro de, kodomo ga asoñde imasu.*
(b) I looked out from the window of my room.	*Watakusi no heya no mádo kara, sóto o mimásita.*
(c) I went into the room and looked at the book on top of the desk.	*Heya no náka e háitte, tukue no ue no hóñ o mimásita.*
(d) I put the newspaper on (top of) the bed.	*Siñbuñ wa, siñdai no ue ni okimásita.*
(e) I saw [some] tools in the room.	*Heya no náka ni, doogú o mimásita.*
(f) There's a magazine and a book under the tree.	*Kí no sita ni zassi to hóñ ga arimasu.*
(g) I bought [some] fish at the fish store near my house.	*Uti no sóba no sakanaya de, sakana o kaimásita.*
(h) The chair in front of that desk is mine.	*Sono tukue no máe no isu wa, watakusi nó desu.*
(i) The car is in back of the station.	*Zidóosya wa, teisyaba no usiro ni arimasu.*
(j) Let's go into this restaurant.	*Kono ryooríya no náka e hairimasyóo.*

Note 4.10. Verbs: tentative form

138. Let's go to the city (riding) on the train today.	*Kyóo wa, matí e, kisyá ni notte ikimasyóo.*
140. Let's walk (*lit.* Let's go walking) from the station to [my] friend's house.	*Teisyaba kara, tomodati no utí e, arúite ikimasyoo.*
143. Let's walk fast.	*Háyaku arukimasyóo.*
144. Let's hurry.	*Isogimasyóo.*

147. Let's go into the room.	*Heya no náka e, hairimasyóo.*
148. Let's go inside, and sit down near the window.	*Náka e háitte, mádo no sóba ni, **kosikakemasyóo**.*
154. Let's shut the window and go outside.	*Mádo o símete, sóto e, demasyóo.*
142. Shall we walk slowly?	*Yukkúri arukimasyóo ka?*

The final verbs in all these sentences end in *-masyóo*. The verbs in the first seven sentences mean 'let's do so-and-so'; the verb in sentence 142, with the question particle *ka* after it, means 'shall we do so-and-so?'—literally 'let's do so-and-so, shall we?' A verb form ending in *-masyóo* is called TENTATIVE.

Compare the following forms:

PRESENT		PAST		TENTATIVE	
ikimásu	goes	*ikimásita*	went	*ikimasyóo*	let's go
arukimásu	walks	*arukimásita*	walked	*arukimasyóo*	let's walk
hairimásu	enters	*hairimásita*	entered	*hairimasyóo*	let's enter
demásu	goes out	*demásita*	went out	*demasyóo*	let's go out

This table shows the relation of the three forms to each other. To make up the tentative of any verb, you change the *-másu* of the present tense to *-masyóo*. The resulting form will mean 'let's do it', or, with *ka* after it, 'shall we do it?' Other uses of the tentative will be explained later.

Additional examples:

(a) Let's eat at that restaurant.	*Ano ryooríya de tabemasyóo.*
(b) Let's go to the doctor's now.	*Íma isya no tokoro e ikimasyóo.*
(c) Shall we put this chair in front of the desk?	*Kono isu wa, tukue no máe ni okimasyóo ka?*
(d) Let's work here every day.	*Máiniti koko de sigoto o simasyóo.*
(e) Let's go to the country and rest up at Mr. Tanaka's house.	*Inaka e itte, Tanaka-sañ no utí de yasumimasyóo.*
(f) Let's go to that restaurant and drink [some] beer.	*Ano ryooríya e itte, bíiru o nomimasyóo.*

(g) After going to the restaurant, let's go back home.	*Ryooríya e itté kara, utí e kaerimasyóo.*
(h) Shall we go to the cigar store and buy [some] cigarettes?	*Tabakoya e itte, tabako o kaimasyóo ka?*
(i) Shall we walk or shall we ride in the car?	*Arúite ikimasyóo ka, zidóosya ni notte ikimasyóo ka?*
(j) After eating, let's loaf in the garden.	*Tábete kara, niwa de asobimasyóo.*

Note 4.11. More gerunds

148. Let's go inside, and sit down near the window.	*Náka e háitte, mádo no sóba ni, kosikakemasyóo.*
154. Let's shut the window and go outside.	*Mádo o símete, sóto e, demasyóo.*

These sentences contain two clauses apiece, the first (non-final) clause in each one ending with a gerund (Note 3.8). Notice that in the English equivalents, the gerund *háitte* is translated 'let's enter', and the gerund *símete* is translated 'let's shut'. The exact meaning of a gerund at the end of a clause depends on the form of the final verb or copula. If this is in the present tense, the meaning of the gerund is present too; if it is past, the meaning of the gerund is past too; if it is tentative, the meaning of the gerund is tentative too.

Other gerunds that you have learned in this Unit are *notte* 'riding', *arúite* 'walking', *akete* 'opening', *míte* 'looking at' or 'seeing', and *asoñde* 'playing'. Do not bother at this point to figure out how the gerund is related to the present or past; just concentrate on learning the forms as you hear them.

Additional examples:

(a) Let's walk as far as the drugstore and ride on the streetcar from there.	*Kusuriya máde arúite itte, soko kara déñsya ni notte ikimasyóo.*
(b) Let's ride to the country on the train, and rest up at Mr. Tanaka's house.	*Inaka e kisyá ni notte itte, Tanaka-sañ no utí de yasumimasyóo.*
(c) I shut the door and went outside.	*To o símete, sóto e demásita.*
(d) Please come in.	*Dóozo, háitte kudasai.*
(e) Let's have some fish and coffee.	*Sakana o tábete, koohíi o nomimasyóo.*
(f) I opened the window and looked outside.	*Mádo o akete, sóto o mimásita.*

(g) Please come in and shut the window.	*Náka e háitte, mádo o símete kudasai.*
(h) He opened the door and came into the room.	*To o akete, heya no náka e hairimásita.*
(i) Shall we walk to the factory?	*Koobá e arúite ikimasyóo ka?*
(j) Please open the windows.	*Mádo o akete kudasái.*

Note 4.12. More verb phrases

145. Please open the door.	*To o akete kudasái.*
146. Please shut the door.	*To o símete kudasai.*
150. Look out the window.	*Mádo kara, sóto o míte kudasai.*
152. There are children playing under the trees.	*Kí no sita de, kodomo ga asoñde imasu.*
138. Let's go to the city (riding) on the train today.	*Kyóo wa, matí e, kisyá ni notte ikimasyóo.*
140. Let's walk from the station to [my] friend's house.	*Teisyaba kara, tomodati no utí e, arúite ikimasyoo.*

The verb phrases in the first four sentences follow patterns already familiar to you. They consist of a gerund followed by *kudasái* or by *imásu* (Notes 3.5, 3.7). The verb phrases in the last two sentences are of a different type.

Notte ikimasyóo means 'let's go by riding' or 'let's go riding'; *arúite ikimasyóo* means 'let's go by walking' or 'let's go walking'. In English it is usual to say 'let's ride [somewhere]' and 'let's walk [somewhere]'; but in Japanese, movement to or from a place is normally expressed by the verb *ikimásu* 'goes' or *kimásu* 'comes', either alone or with a gerund preceding.

Norimásu by itself refers to getting on or being on a vehicle—not necessarily to the action of moving from one place to another by means of a vehicle. Compare these sentences:

(a) I went there by train.	*Soko e, kisyá de ikimásita.*
(b) I went there on the train.	*Soko e, kisyá ni notte ikimásita.*
(c) I got on the train.	*Kisyá ni norimásita.*
(d) I was on the train.	*Kisyá ni notte imásita.*

Additional examples:

(e) We walked from the station to the hotel.	*Teisyaba kara hóteru e arúite ikimásita.*
(f) From America to Yokohama I went on a boat, and from there to Tokyo I went on a streetcar.	*Beikoku kara Yokohama máde húne ni notte itte, soko kara Tookyoo e déñsya ni notte ikimásita.*
(g) From there I came here in a car.	*Soko kara koko e zidóosya ni notte kimásita.*
(h) I walk from my house to the factory every day.	*Máiniti utí kara koobá e arúite ikimasu.*
(i) Let's go from the city to the country on the train.	*Matí kara inaka e kisyá ni notte ikimasyóo.*

6. Exercise

A. Here are fifteen Japanese sentences with most of the particles omitted. Fill in each blank with the correct particle; choose one of these: *de, e, ga, no, ni, wa*. When you have completed each sentence, read it out loud and notice what it means.

1. *Tookyoo — kisyá — notte ikimásita.*
2. *Heya — náka — hairimasyóo.*
3. *Hóñ — dóko — arimásu ka?*
4. *Hóñ — koko — arimasu.*
5. *Tukue — ue — — náni — arimásu ka?*
6. *Tukue — ue — — siñbuñ — arimasu.*
7. *Niwa — náka — kodomo — asoñde imasu.*
8. *Máiniti déñsya — norimasu.*
9. *Móto — zimúiñ desita ga, íma — súihei desu.*
10. *Tanaka-sañ — Yamamoto-sañ — utí — ikimásita.*
11. *Kí — sita — — isu — arimásita.*
12. *Isu — ue — hóñ o okimásita.*
13. *Kyóo — Tanaka-sañ — tokoro — ikimasyóo.*
14. *Yokohama — hikóoki — notte ikimásita.*
15. *Heya — náka — — dáre — imásu ka?*

B. Each of the following ten sentences is divided into two parts. The second part is given in three different versions, of which only one makes any sense in combination with the first part. Pick out the sensible ending for each sentence, and read the completed sentence out loud.

1. *Ie no usiro ni wa,*
   (a) *súihei desita.*
   (b) *niwa ga arimásita.*
   (c) *hosíi desu.*

2. *Isu to tañsu to siñdai wa,*
   (a) *hataraite imasu.*
   (b) *sakana o tábete imásita.*
   (c) *iriguti no sóba ni arimasu.*

3. *Siñdai no ue ni,*

   (a) *zassi to siñbuñ o okimásita.*
   (b) *ié o mimásita.*
   (c) *komé o tukurimásita.*

4. *Sóto o míte kara,*

   (a) *koko ni arimaséñ.*
   (b) *mádo ga ookíi desu.*
   (c) *mádo o símete kudasai.*

5. *Tomodati no utí ni,*

   (a) *súñde imasu.*
   (b) *kí ga arimasu.*
   (c) *heyá ga arimaséñ.*

6. *Kodomo wa, mádo kara,*

   (a) *hikóoki de ikimásita.*
   (b) *sóto o mimásita.*
   (c) *otya o nomimásita.*

7. *Ilóñ no sita ni wa,*

   (a) *heitai ga imásita.*
   (b) *arúite ikimásita.*
   (c) *zassi ga arimásita.*

8. *Tañsu to tukue no aida ni wa,*

   (a) *kyúuzi ga nemásita.*
   (b) *isu ga arimasu.*
   (c) *kí o mimásita.*

9. *Tanaka-sañ no heyá wa,*

   (a) *tiisái desu.*
   (b) *kí no náka ni arimasu.*
   (c) *géñki desu.*

10. *Tonari no kodomo wa,*

   (a) *tañsu no sita ni súñde imasu.*
   (b) *tukue no ue de yasumimásita.*
   (c) *niwa de asoñde imasu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

2. Listening In

Record 9B, beginning

1. MR. YAMAMOTO IS TELEPHONING MR. KIMURA ABOUT A ROOM HE WANTS TO RENT.

Yamamoto: *Anáta no uti no heyá wa,* / tiisái desu ka, ookíi desu ka?*

Kimura: *Ookíi desu.*

Yamamoto: *Heya no náka ni wa, náni ga arimasu ka?*

Kimura: *Siñdai ga, iriguti no sóba ni arimasu.*
Tukue to isu ga, mádo no máe ni arimasu.

Yamamoto: *Tañsu mo arimásu ka?*

Kimura: *Ée.*
Tañsu wa, siñdai to mádo no aida ni arimasu.

Yamamoto: *Beñzyó wa, heya no sóba ni arimásu ka?*

Kimura: *Ée.*
Heya no tonari ni arimasu.

Yamamoto: *Sóo desu ka?*
Niwa ga arimásu ka?

Kimura: *Ée.*
Ie no usiro ni, niwa ga arimasu.
Niwa no kí no sita ni, isu ga arimasu.
Watakusi wa, máiniti, soko de yasumimásu.

Yamamoto: *Anáta no uti wa, dóko ni arimásu ka?*

Kimura: *Hóteru to, kusuriya no aida ni arimasu.*
Sóba ni, ryooríya ga arimasu.

Yamamoto: *Anáta no utí ni wa, dáre ga súñde imásu ka?*

Kimura: *Hárisu-sañ ga súñde imasu.*

Yamamoto: *Sonó hito wa, Beikokúziñ desu ka, Eikokúziñ desu ka?*

Kimura: *Eikokúziñ desu.*
Kono matí de, hataraite imasu.

2. MR. YAMAMOTO DECIDES TO LOOK AT THE ROOM. HE SPEAKS TO HIS FRIEND.

Yamamoto: *Kyóo wa, hima ga arimásu ka?*

Tomodati: *Hái.*
Kyóo wa, sigoto o site imaséñ.

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*This phrase is accidentally read twice on the phonograph record.

Yamamoto: *Kimura-sañ no utí e itte, heyá o mimasyóo ka?*

Tomodati: *Hái.*
Arúite ikimasyóo ka, déñsya ni notte ikimasyóo ka?

Yamamoto: *Teisyaba máde,*[*] *déñsya ni notte ikimasyóo.*
Soko kara, arúite ikimasyóo.

Tomodati: *Hái.*
Onaka ga sukimásita.
Góhañ o tábete kara, ikimasyóo.

Yamamoto: *Dóko de tabemasyóo ka?*
Utí de tabemasyóo ka, ryooríya de tabemasyóo ka?

Tomodati: *Tonari no ryooríya de tabemasyóo.*

Yamamoto: *Watakusi wa, sono ryooríya ga kirai désu.*
Kimura-sañ no, uti no sóba ni, ryooríya ga arimasu.

Tomodati: *Sóo desu ka?*
Soko e itte, tabemasyóo.

Yamamoto: *Heyá o míte kara, eigákañ e ikimasyóo ka?*

Tomodati: *Iie.*
Hima ga arimaséñ.

(They leave the house together.)

[*] The phonograph record accidentally has *kara* instead of *máde*.

3. Free Conversation

1. Here is a contest that will show you how well the members of your group can get something across to each other in Japanese.

First, each man in the group should draw a diagram of a room, showing doors, windows, and various articles of furniture for which you know the names in Japanese. Don't let anyone else see the diagram you draw.

Next, each man in turn should describe his diagram in Japanese, giving the location of the various objects in his drawing. As each man speaks, the other members of the group should make a diagram of the room he is describing. The speaker must not only tell the others what to put into their drawings, but exactly where to put it.

Finally, when each man has had a chance to describe his own diagram, you should compare your original drawing with the copies that the other members of your group have made on the basis of your verbal description. The man whose diagram has been most accurately copied by the other members of the group is probably the one who has most clearly and completely expressed himself in Japanese.

2. You are looking out of a window and telling a friend what you see. There's a garden in back of the house, with trees, and some chairs under the tree by the entrance. Some people are resting there, and further away, near the house next door, there are some children playing. To the right and left, there are various buildings—a railroad station, a movie theater, a restaurant, a hotel—with shops near-by. Include as much as you can in your description, and try to make your hearers see all the details of the scene.

PART ONE

UNIT 5

THE WEATHER

SECTION A

1. Basic Sentences

Record 10A, beginning

ENGLISH EQUIVALENTS	JAPANESE
it is good	*íi desu*
weather	*téñki*
155. The weather's good today, isn't it?	*Kyóo wa, téñki ga, íi desu née.*
was cloudy	*kumótte imásita*
156. Yesterday it was cloudy.	*Kinóo wa, kumótte imásita.*
tomorrow	*asitá*
how?	*dóo*
how will it probably be?	*dóo desyóo ka*
157. I wonder how the weather will be tomorrow.	*Asita no téñki wa, dóo desyóo ka?*
it is bad	*warúi desu*
158. The weather'll probably be bad tomorrow.	*Asitá wa, téñki ga warúi desyoo.*
spring	*háru*
rain	*áme*
a great deal	*yóku*
fall (of rain and snow)	*hurimásu*
159. In the spring it rains a great deal.	*Háru ni wa, áme ga yóku hurimasu.*

	ceasing (*or* stopping)	*yañde*
	sky	*sóra*
	clear up	*haremásu*
160.	After it stops raining, the sky clears.	*Áme ga, yañdé kara, sóra ga haremasu.*
	clearing up	*hárete*
	sun (*also* day)	*hi*
	going out	*déte*
	come out	*déte kimasu*
161.	The sky clears, and the sun comes out.	*Sóra ga hárete, hi ga déte kimasu.*
	it is warm	*atatakái desu*
	summer	*natú*
	become hot	*átuku narimasu*
162.	Spring is warm, but in summer it gets hot.	*Háru wa, atatakái desu ga, natú ni wa, átuku narimasu.*
	it is hot	*atúi desu*
163.	The summer last year was hot.	*Kyóneñ no natú wa, atúi desita.*
	autumn, fall	*áki*
	usually	*taitei*
	it is cool	*suzusíi desu*
164.	The fall here is usually cool.	*Koko no áki wa, taitei suzusíi desu.*

Record 10B, beginning

	being cool	*suzúsikute*
	wind	*kaze*
	blow	*hukimásu*
165.	Fall is cool and the wind blows a great deal.	*Áki wa, suzúsikute, kaze ga yóku hukimasu.*
	winter	*huyú*
	blowing	*húite*

very much *or* very	*taiheñ*
become cold	*sámuku narimasu*
166. The wind blows a lot in winter too, and it gets very cold.	*Huyú ni mo, kaze ga yóku húite, / taiheñ sámuku narimasu.*
being cold	*sámukute*
snow	*yukí*
167. Winter is cold and it snows a lot.	*Huyú wa sámukute, yukí ga yóku hurimasu.*
daytime	*hirú*
being short	*mizíkakute*
night	*yóru*
it is long	*nagái desu*
168. The days are short and the nights are long.	*Hirú ga, mizíkakute, yóru ga nagái desu.*
being long	*nágakute*
too much	*añmari*
it is not hot	*átuku arimaséñ*
169. In summer the days are long and hot, but the nights are not too hot.	*Natú wa, hirú wa nágakute, atúi desu ga, / yóru wa, añmari átuku arimaséñ.*
falling	*hútte*
170. Sometimes it rains, and [then] it gets cool.	*Tokidoki, áme ga hútte, suzúsiku narimasu.*

2. Pronunciation Practice

You have noticed by this time that in some words the vowels *i* and *u* are pronounced in a kind of whisper, or not pronounced at all. To understand the conditions under which this happens, it will help you to know something about how sounds are made.

Try the following experiment. First say 'zzz' (like the buzzing of a bee), then change to 'sss' (like the sound of escaping steam). Say these sounds out loud several times. Notice that when you change from one sound to the other, you don't alter the position of your lips or your tongue; everything in your mouth stays just the same for both sounds. The only difference between them is that when you say 'zzz' there is a buzzing in your throat (made by the vibration of the vocal cords), and when you say 'sss' this buzzing is absent.

Now put your hands tightly over both ears and say the two sounds again out loud, each one several times. During the 'zzz' part you will hear a loud hum inside your head; during the 'sss' part this hum will be silent. By this test, you can tell whether any sound is produced with or without the buzzing in the throat.

The buzzing is called VOICE. The sounds 'z' and 's' are identical except that 'z' is VOICED (produced with the buzzing) and 's' is VOICELESS (produced without the buzzing). Try the same experiment with several other consonants, and see if you can tell which are voiced and which voiceless.

If you try this experiment with Japanese consonants, you will discover that most of them are voiced. Only five are voiceless: *h*, *k*, *p*, *s*, *t*. These five alone are produced without the buzzing in the throat.

When the vowel *i* or *u* stands between two voiceless consonants, it is usually voiceless too, or else lost completely. A voiceless vowel sounds like a kind of 'h'. If the first of the two consonants is *k* or *p*, the vowel *i* or *u* is more likely to be voiceless. If it is *h*, *s*, or *t*, the vowel is more likely to be lost altogether. In either case, you can always tell from the sound of the preceding consonant whether the vowel is *i* or *u*. In the following practice, be careful to imitate the way the Guide slides over the voiceless or silent vowel.

Record 1B, after 9th spiral

PRACTICE 25.

kisyá	train
**kippu*	ticket
hito	person
kusuri	medicine
watakusi	I, me
sukí desu	I like it

Even when they are voiceless or silent, the vowels *i* and *u* have their usual effect on a preceding consonant. Before *i*, the consonants *s* and *t* are pronounced something like 'sh' and 'ch', and *h* has a sound like a voiceless 'y' (as in *huge*). Before *u*, the consonant *t* is pronounced like 'ts', and *h* has a sound like 'f'. (Look back at Practices 12, 14, 15, 16.) The effect of a silent *i* on a preceding *s* is most often heard in the copula *désita* or in past-tense verbs like *arimásita*.

Record 1B, after 10th spiral

PRACTICE 26.

heitai desita	he was a soldier
arimásita	there was [some]
**tikái*	near
tukurimásu	make, raise
tukue	desk
**hutarí*	two persons

The statement that *i* and *u* are voiceless or silent between voiceless consonants holds good not only when these vowels occur within a word, but also when they occur at the end of a word within a close-knit phrase. For instance, in the phrase *wakarimásu ka*, the *u* is voiceless because it stands between *s* and *k*, just as it does within the single word *sukí*.

The vowel *u* is usually silent also at the end of a phrase in the copula *désu* and in verbs like *arimásu*, but not in most other words.

Record 1B, after 11th spiral

PRACTICE 27.

Sóo desu	That's right.
arimásu	there is [some]
kimásu	come

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 5.1. Particle *no*

157. I wonder how the weather will be tomorrow.	*Asita no téñki wa, dóo desyóo ka?*
163. The summer last year was hot.	*Kyóneñ no natú wa, atúi desita.*
164. The fall here is usually cool.	*Koko no áki wa, taitei suzusíi desu.*

Asitá and *kyóneñ* are time words (Note 3.9). The expressions *asita no téñki*, *kyóneñ no natú*, and *koko no áki* mean literally 'tomorrow's weather', 'last year's summer', and 'the fall of this place'. In each expression, the particle *no* follows the noun that modifies another noun (Note 2.1).

Additional examples:

(a) Did you like yesterday's work?	*Kinoo no sigoto wa sukí desita ka?*
(b) I guess the weather tomorrow will be good.	*Asita no téñki wa íi desyoo.*
(c) How was dinner last night?	*Sakúbañ no góhañ wa, dóo desita ka?*
(d) The winter last year was terribly cold.	*Kyóneñ no huyú wa, taiheñ samúi desita.*
(e) The weather today is bad.	*Kyóo no téñki wa warúi desu.*
(f) The weather here is usually good.	*Koko no téñki wa, taitei íi desu.*
(g) The station here is big.	*Koko no teisyaba wa, ookíi desu.*
(h) Summers here are usually warm.	*Koko no natú wa, taitei atatakái desu.*
(i) The movie theater in that place is small.	*Soko no eigákañ wa, tiisái desu.*
(j) He lives in a hotel here.	*Koko no hóteru ni súñde imasu.*

Note 5.2. Particle *née*

*155. The weather's good today.	*Kyóo wa, téñki ga, íi desu.*
155. The weather's good today, isn't it?	*Kyóo wa, téñki ga, íi desu née.*

The first sentence is a simple statement of fact. The second means the same thing, but states it as something already known to the hearer and invites him to agree. The particle *née* at the end of a sentence turns a statement into a kind of suggestion; it has about the same force as the English words 'isn't it?' or the like at the end of a sentence.

In ordinary conversation, this *née* is very often tacked on to a sentence just as a way of making it less blunt, without any intention of inviting the hearer to respond. It is a polite way of showing that you hope he agrees, or hope he is following you all right.

Additional examples:

(a) This room is awfully small, isn't it?	*Kono heyá wa, taiheñ tiisái desu née.*
(b) This meat is no good, is it?	*Kono nikú wa damé desu née.*
(c) The winter last year was cold, wasn't it?	*Kyóneñ no huyú wa samúi desita née.*
(d) Isn't that hotel big!	*Ano hóteru wa ookíi desu née.*
(e) He's walking fast, isn't he?	*Anó hito wa, háyaku arúite imasu née.*

Note 5.3. Double particles: *ni mo*

165. Fall is cool and the wind blows a great deal. *Áki wa, suzúsikute, kaze ga yóku hukimasu.*
166. The wind blows a lot in winter too, and it gets very cold. *Huyú ni mo, kaze ga yóku húite, taiheñ sámuku narimasu.*

Huyú ni mo means 'in winter also' or 'in winter too'. The particle *mo* may follow a noun (Note 4.2) or a noun phrase (noun plus particle). In this respect it acts like the particle *wa* (Note 4.3). Any of the particles you have learned, except *ga* and *o*, may be followed by either *wa* or *mo*.

Additional examples:

(a) There are soldiers living in THIS house too. *Kono utí ni mo, heitai ga súñde imasu.*
(b) There are factories in THAT town too. *Ano matí ni mo, koobá ga arimasu.*
(c) It rains a lot in summer, too. *Natú ni mo, áme ga yóku hurimasu.*
(d) There are sailors eating in THIS restaurant also. *Kono ryooríya ni mo, súihei ga tábete imasu.*
(e) There's a newspaper on the DESK, too. *Tukue no ue ni mo, siñbuñ ga arimasu.*

Note 5.4. *Dóo* and *soo*

157. I wonder how the weather will be tomorrow. *Asita no téñki wa, dóo desyóo ka?*
60. That's right (*lit.* It is so). *Sóo desu.*

Dóo is an interrogative, belonging to the same group of words as *dóko, dóre,* and *dóno* (Note 2.11). *Dóo* means 'what way?' or 'how?'; *soo* means 'that way' or 'so'. There is also a word *koo* meaning 'this way'. The series *dóo—koo—soo* is parallel to the series *dóko—koko—soko* and *dóre—kore—sore.*

Ikága also means 'how?' The difference between *dóo* and *ikága* is one of style: *ikága* is a more elegant word, used only in a few set expressions and social formulas—especially in the phrase *Ikága desu ka?* (sentence 4). In most sentences of ordinary conversation, the word for 'how?' is *dóo.*

Additional examples:

(a) How is this beer?	*Kono bíiru wa, dóo desu ka?*
(b) Is that so?	*Sóo desu ka?*
(c) What (*lit.* How) shall we do?	*Dóo simasyóo ka?*
(d) How's the weather here?	*Koko no téñki wa, dóo desu ka?*
(e) How's that hotel?	*Ano hóteru wa, dóo desu ka?*

Note 5.5. Copula: tentative form

157. I wonder how the weather will be tomorrow. *Asita no téñki wa, dóo desyóo ka?*

158. The weather will probably be bad tomorrow. *Asitá wa, téñki ga warúi desyoo.*

Dóo desyóo ka means 'how will it probably be?' or 'how do you suppose it will be?' or 'I wonder how it will be'; *warúi desyoo* means 'it will probably be bad' or 'it may be bad' or 'I guess it will be bad'. In the same way, *heitai desyóo* means 'he is probably a soldier' or 'he may be a soldier' or 'he must be a soldier' or 'I guess he's a soldier'.

Desyóo is the TENTATIVE form of the copula. It differs in meaning from *désu* in being less positive, more doubtful. When a Japanese sentence ends with *desyóo*, the English equivalent often contains the word 'probably'.

Notice that the tentative of the copula has a different meaning from the tentative of verbs. *Ikimasyóo* means 'let's go', *hairimasyóo* means 'let's go in', *arukimasyóo ka* means 'shall we walk?' and so on (Note 4.10). *Desyóo* means 'it probably is' or 'it may be'.

Additional examples:

(a) The hotels here must be small.	*Koko no hóteru wa, tiisái desyoo.*
(b) He must be a waiter.	*Anó hito wa, kyúuzi desyoo.*
(c) It'll probably be warm tomorrow.	*Asitá wa, atatakái desyoo.*
(d) I guess that building is the railroad station.	*Ano tatémono wa, teisyaba desyoo.*
(e) This newspaper is probably Mr. Tanaka's.	*Kono siñbuñ wa, Tanaka-sañ no desyoo.*

Note 5.6. Adjectives: present tense

48. I want some bread (*lit.* Bread is desirable).	*Páñ ga hosíi desu.*
125. His friend's house is large.	*Tomodati no utí wa, ookíi desu.*
126. Mr. Tanaka's room is small.	*Tanaka-sañ no heyá wa, tiisái desu.*
155. The weather is good today, isn't it?	*Kyóo wa, téñki ga, íi desu née.*
158. The weather will probably be bad tomorrow.	*Asitá wa, téñki ga warúi desyoo.*
*162. Spring is warm.	*Háru wa, atatakái desu.*
163. The summer last year was hot.	*Kyóneñ no natú wa, atúi desita.*
164. The fall here is usually cool.	*Koko no áki wa, taitei suzusíi desu.*
*168. The nights are long.	*Yóru ga nagái desu.*

The word preceding the copula in each of these sentences is an ADJECTIVE. Every Japanese adjective has a present tense and a past tense, as well as a gerund and various other forms, all with different uses and different endings. The form ending in *-i* is the present tense. Notice that this *-i* is always preceded by another vowel.

The adjective *íi* 'good' has a variant form *yói*. *Yói* means the same thing as *íi*, but is less common.

Additional examples:

(a) Are the winters here usually long?	*Koko no huyú wa, taitei nagái desu ka?*
(b) Do you want some beer?	*Anáta wa, bíiru ga hosíi desu ka?*
(c) This room is usually cool.	*Kono heyá wa, taitei suzusíi desu.*
(d) That hotel is big, isn't it?	*Ano hóteru wa ookíi desu née.*
(e) It'll probably be hot tomorrow.	*Asitá wa, atúi desyoo.*
(f) This restaurant is too small.	*Kono ryooríya wa, añmari tiisái desu.*
(g) It's warm today, isn't it?	*Kyóo wa atatakái desu née.*
(h) The weather was bad last night.	*Sakúbañ no téñki wa, warúi desita.*
(i) That bureau is too big.	*Sono tañsu wa, añmari ookíi desu.*
(j) Do you think the weather will be good tomorrow?	*Asita no téñki wa, íi desyóo ka?*

Note 5.7. Adjectives: gerund

165. Fall is cool and the wind blows a great deal.	*Áki wa, suzúsikute, kaze ga yóku hukimasu.*
167. Winter is cold and it snows a lot.	*Huyú wa sámukute, yukí ga yóku hurimasu.*
168. The days are short and the nights are long.	*Hirú ga, mizíkakute, yóru ga nagái desu.*
*169. In summer the days are long and hot.	*Natú wa, hirú wa nágakute, atúi desu.*

Each of these sentences has two clauses. If the first clause were used by itself, the sentences would be as follows:

(a) Fall is cool.	*Áki wa suzusíi desu.*
(b) Winter is cold.	*Huyú wa samúi desu.*
(c) The days are short.	*Hirú ga mizikái desu.*
(d) In summer the days are long.	*Natú wa, hirú wa nagái desu.*

When a non-final clause ends with an adjective, the adjective is in the GERUND. In this use, the gerund of the adjective is exactly parallel to the gerund of the verb (Note 3.8).

Notice that when two or more adjectives are used together, as in sentence 169, each adjective ends a separate clause, so that all but the last are in the gerund. In sentence 169, the first (non-final) clause is *natú wa, hirú wa nágakute;* the final clause is *atúi desu.*

The following list shows the relation of the present tense and the gerund of adjectives:

PRESENT TENSE	GERUND	MEANING
nagái	*nágakute*	long
mizikái	*mizíkakute*	short
ookíi	*óokikute*	large
tiisái	*tíisakute*	small
atúi	*átukute*	hot
samúi	*sámukute*	cold
atatakái	*atatákakute*	warm
suzusíi	*suzúsikute*	cool

The present tense ends in *-i*, the gerund in *-kute*. If the present tense has an accent, it falls on the syllable just before the ending. In the gerund, the accent comes one syllable nearer to the beginning of the word, or, in words like *tiisái* and *ookíi* (with a double vowel), two syllables earlier.

Additional examples:

(e) The house is big and the garden is big too.	*Ié wa óokikute, niwa mo ookíi desu.*
(f) In winter the nights are long and the days are short.	*Huyú wa, yóru ga nágakute, hirú ga mizikái desu.*
(g) Winter is cold, spring is warm, summer is hot, and fall is cool.	*Huyú wa sámukute, háru wa atatákakute, natú wa átukute, áki wa suzusíi desu.*
(h) The spring in my town is warm, and it rains a lot.	*Watakusi no mati no háru wa atatákakute, áme ga yóku hurimasu.*
(i) Yesterday it was cold and cloudy.	*Kinóo wa sámukute, kumótte imasita.*
(j) In winter, the days are short and cold.	*Huyú ni wa, hirú wa mizíkakute, samúi desu.*
(k) The summer last year was long and hot, wasn't it?	*Kyóneñ no natú wa nágakute atúi desita née.*
(l) This room is too small and hot.	*Kono heyá wa, añmari tíisakute atúi desu.*
(m) That room is cool and large.	*Ano heyá wa, suzúsikute ookíi desu.*

Note 5.8. Adjectives: adverbial form

*143. Let's walk fast.	*Háyaku arukimasyóo.*
*162. In summer it gets hot.	*Natú ni wa, átuku narimasu.*
*166. It gets very cold.	*Taiheñ sámuku narimasu.*
170. Sometimes it rains, and [then] it gets cool.	*Tokidoki, áme ga hútte, suzúsiku narimasu.*

Átuku, *sámuku*, and *suzúsiku* are the ADVERBIAL FORMS of the adjectives *atúi*, *samúi*, and *suzusíi*. *Háyaku* is the adverbial form of the adjective *hayái*, meaning 'fast' or 'early'. (*Hayái* has not yet appeared in the Basic Sentences.) The adverbial form is used when an adjective stands before a verb or another adjective in the same clause.

When the verb after the adverbial form is *narimásu*, the combination means 'get to be so-and-so' or 'grow so-and-so'. Before certain other verbs, the adverbial form means 'in such-and-such a manner' (as in sentence 143).

The following list shows the relation between the present tense, the adverbial form, and the gerund of all the adjectives you have learned so far. On the basis of this list, you will be able to make up the corresponding forms of other adjectives when you meet them.

PRESENT TENSE	ADVERBIAL	GERUND	MEANING
hosíi	*hósiku*	*hósikute*	desirable
hayái	*háyaku*	*háyakute*	fast, early
ookíi	*óokiku*	*óokikute*	large
tiisái	*tíisaku*	*tíisakute*	small
nagái	*nágaku*	*nágakute*	long
mizikái	*mizíkaku*	*mizíkakute*	short
atúi	*átuku*	*átukute*	hot
samúi	*sámuku*	*sámukute*	cold
atatakái	*atatákaku*	*atatákakute*	warm
suzusíi	*suzúsiku*	*suzúsikute*	cool
íi or *yói*	*yóku*	*yókute*	good
warúi	*wáruku*	*wárukute*	bad

The ending of the present tense is *-i*, the ending of the adverbial is *-ku*, the ending of the gerund is *-kute*. The accent of the adverbial and of the gerund is on the same syllable.

Notice that *yóku* is the adverbial form of *íi* or *yói* 'good'. The basic meaning of *yóku* is 'well' (that is, 'in a good manner'); from this meaning have developed the other meanings you have met. Here are the sentences in which the word *yóku* has appeared so far:

22. I understood perfectly. *Yóku wakarimásita.*
23. I didn't understand [very] well. *Yóku wakarimaséñ desita.*
*118. I got well. *Yóku narimásita.*
141. I often walk there from the station. *Teisyaba kara soko máde, yóku arukimasu.*

159. In the spring it rains a great deal.	*Háru ni wa, áme ga yóku hurimasu.*
165. Fall is cool and the wind blows a great deal.	*Áki wa, suzúsikute, kaze ga yóku hukimasu.*
166. The wind blows a lot in winter too, and it gets very cold.	*Huyú ni mo, kaze ga yóku húite, taiheñ sámuku narimasu.*
167. Winter is cold and it snows a lot.	*Huyú wa sámukute, yukí ga yóku hurimasu.*

Notice that *yóku* means 'often' or 'a great deal' or 'a lot' only when it refers to the action of some verb. It is not used to mean 'a lot' of something (money, books, people, etc.)

Additional examples:

(a) You've done this work badly.	*Anáta wa, kono sigoto o wáruku simásita.*
(b) Last year it got very warm.	*Kyóneñ, taiheñ atatákaku narimásita.*
(c) That kid has got big, hasn't he?	*Ano kodomo wa, óokiku narimásita née.*
(d) After you drank that medicine, did you get well?	*Ano kusuri o nóñde kara, yóku narimásita ka?*
(e) I often ride to the factory on the streetcar.	*Yóku koobá e déñsya ni notte ikimasu.*
(f) It rains a lot here.	*Koko de wa, áme ga yóku hurimasu.*
(g) Did you understand that [pretty] well?	*Anáta wa, kore ga yóku wakarimásita ka?*
(h) I often go to the country.	*Yóku inaka e ikimasu.*

Note 5.9. Adjectives: affirmative and negative

48. I want some bread (*lit.* Bread is desirable).	*Páñ ga hosíi desu.*
49. I don't want any meat (*lit.* As for meat, it is not desirable).	*Nikú wa hósiku arimaséñ.*
163. The summer last year was hot.	*Kyóneñ no natú wa, atúi desita.*
*169. The nights are not too hot.	*Yóru wa, añmari átuku arimaséñ.*

Sentences 48 and 163 contain an adjective in the present tense plus a copula (*désu* or *désita*). Sentences 49 and 169 contain the corresponding negative expressions. To make the negative of any adjective, you use the adverbial form and add *arimaséñ*. For the negative past tense, add *arimaséñ desita* (Note 1.4).

Additional examples:

(a) I want tea but I don't want coffee.	*Watakusi wa, otya wa hosíi desu ga, koohíi wa hósiku arimaséñ.*
(b) The station in this town isn't [very] large, is it?	*Kono mati no teisyaba wa, óokiku arimaséñ née.*
(c) The hotel in front of the station isn't large either.	*Teisyaba no máe no hóteru mo, óokiku arimaséñ.*
(d) My room isn't too small.	*Watakusi no heyá wa, añmari tíisaku arimaséñ.*
(e) The winters here aren't too cold.	*Koko no huyú wa, añmari sámuku arimaséñ.*
(f) Don't you want any beer?	*Anáta wa, bíiru wa hósiku arimaséñ ka?*
(g) It isn't cool today, but it was (cool) yesterday.	*Kyóo wa, suzúsiku arimaséñ ga, kinóo wa, suzusíi desita.*
(h) The sun is out but it isn't hot.	*Hi ga déte kimásita ga, átuku arimaséñ.*

6. Exercise

A. In each set of three sentences, pick out the one that fits the situation given in the English statement.

1. You compare two of the seasons:

   (a) *Háru wa, atatakái desu ga, natú wa, atúi desu.*
   (b) *Soñna sigoto wa, sukí desu ga, watakusi no sigoto wa, kirai désu.*
   (c) *Anáta no heyá wa, ookíi desu ga, watakusi nó wa, tiisái desu.*

2. You are asking a friend about the kind of weather he likes:

   (a) *Koko no huyú wa, nágakute samúi desu ka?*
   (b) *Kinóo wa, byooki désita ka?*
   (c) *Natú wa, sukí desu ka, kirai désu ka?*

3. Your friend doesn't mind the cold:

   (a) *Huyú wa samúi desu ga, sukí desu.*
   (b) *Sakana to gyuunyuu wa kirai désu.*
   (c) *Kyóo wa, téñki ga taiheñ warúi desu née.*

4. You ask him if it snows a lot here, and he replies:
   (a) *Hái. Háru ni wa, áme ga yóku hurimasu.*
   (b) *Iie. Huyú ni wa, áme wa hurimaséñ.*
   (c) *Hái. Huyú ni wa, yukí ga yóku hurimasu.*

5. You ask his opinion of tomorrow's weather:
   (a) *Kinóo wa, áme ga hurimásita ka?*
   (b) *Asitá wa, téñki ga íi desyoo.*
   (c) *Asitá wa, atatakái desyoo ka?*

6. He tells you his opinion:
   (a) *Kinóo wa, taiheñ samúi desita née.*
   (b) *Asitá wa, suzusíi desyoo.*
   (c) *Íma wa, áme wa hútte imaséñ.*

7. You ask how the weather is outside:
   (a) *Kodomo wa, dóko de asoñde imásu ka?*
   (b) *Íma wa, yukí ga hútte imásu ka?*
   (c) *Kumótte imásu ga, áme wa hútte imaséñ.*

8. He tells you:
   (a) *Kono mati no háru wa, taitei suzusíi desu.*
   (b) *Yukí wa hútte imaséñ ga, áme ga hútte imasu.*
   (c) *Natú wa, yóru ga suzúsikute mizikái desu.*

9. He is telling you about the climate here:
   (a) *Háru ni wa, áme ga yóku hurimásu.*
   (b) *Kinoo, inaka e itte, asobimásita.*
   (c) *Heya no náka de wa, áme wa hurimaséñ.*

10. He tells you how it is in the fall:
   (a) *Kaze ga yóku hukimásu ga, sámuku narimaséñ.*
   (b) *Kinoo, áme ga yañdé kara, hi ga déte kimásita.*
   (c) *Koobá de hataraite imásu ga, inaka ni súñde imasu.*

B. Here are sixteen sentences, arranged in eight pairs. Combine each pair of sentences into a single sentence of two clauses. To do this, you must turn the first sentence in each pair into a non-final clause, and then make whatever changes and omissions you think necessary in the second sentence. For instance, if the two sentences were (a) *Watakusi no heyá wa, tiisái desu* and (b) *Watakusi no heyá wa, atatakái desu*, you would combine them into the sentence *Watakusi no heyá wa, tíisakute atatakái desu.*

1. (a) *Kono heyá wa, ookíi desu.*
   (b) *Kono heyá wa, suzusíi desu.*

2. (a) *Asitá wa, samúi desyoo.*
   (b) *Asitá wa, téñki ga warúi desyoo.*

3. (a) *Kyóo wa, téñki ga íi desu.*
   (b) *Kyóo wa, atatakái desu.*

4. (a) *Íma wa, atatakái desu.*
   (b) *Íma wa, sóra ga hárete imasu.*

5. (a) *Huyú ni wa, yuki ga yóku hurimasu.*
   (b) *Huyú ni wa, kaze mo hukimasu.*

6. (a) *Kyóneñ no huyú wa, nagái desita.*
   (b) *Kyóneñ no huyú wa, samúi desita.*

7. (a) *Natú wa, hirú ga nagái desu.*
   (b) *Natú wa, atúi desu.*

8. (a) *Huyú wa, hirú ga mizikái desu.*
   (b) *Huyú wa, taitei samúi desu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 10B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
when *or* if it is free time	*hima dá to*
171. When you're free, what do you do?	*Hima dá to, anáta wa, náni o simásu ka?*
if it is good	*íi to*
take a walk	*sañpo-simásu*
172. If the weather's good, I take a walk.	*Téñki ga íi to, sañpo-simasu.*
if it falls (of rain and snow)	*húru to*
173. If it rains, I loaf around at home.	*Áme ga húru to, utí de asobimásu.*

Record 11A, beginning

although it was good	*yókatta kéredomo*
174. Yesterday, even though the weather was good, I stayed home.	*Kinóo wa, téñki ga yókatta kéredomo, / uti ni imásita.*
why?	*dóo site*
175. Why didn't you take a walk?	*Dóo site, sañpo-simaséñ desita ka?*
because I worked	*hataraitá kara*
being tired	*tukárete*
176. I'd worked hard at the office, so I was very tired.	*Zimúsyo de, yóku hataraitá kara, / taiheñ tukárete imásita.*
when I get tired	*tukaréru to*
read	*yomimásu*
177. When I get tired, I stay home and read (a book).	*Tukaréru to, uti ni ite,* hóñ o yomimasu.*
because it was cold	*sámukatta kara*
fire	*hí*
sitting	*kosikákete*
178. It was cold, so I sat near the fire.	*Sámukatta kara, hí no sóba ni kosikákete imásita.*
because it was free time	*hima dátta kara*
179. My friend had [some] free time, so he came to the (*lit.* my) house.	*Tomodati wa, hima dátta kara, / watakusi no uti e kimásita.*
with a friend	*tomodati to*
talked	*hanasimásita*
180. Did you talk or read (a book) with your friend?	*Tomodati to hanasimásita ka, / hóñ o, yomimásita ka?*
when he comes	*kúru to*
181. When he comes to the house, we generally talk.	*Sono hitó wa, uti e kúru to, taitei hanasimásu.*

**ite* literally means 'being'.

2. Pronunciation Practice

In the Japanese spelling of this book, a mark over a vowel letter (as in *á*) indicates the ACCENTED SYLLABLE. The accented syllable of a word or phrase is more prominent than the syllables around it. In English it is LOUDER than the rest; in Japanese it is no louder, but is spoken on a HIGHER PITCH.

In English, the difference in loudness between accented and unaccented syllables is considerable. The accented syllables stand out like peaks; in talking, we jump from peak to peak, and slur over the syllables in between. In Japanese, all syllables are pronounced with about equal force. They run along evenly and smoothly, with no peaks of loudness and no slurring. The only thing that makes an accented syllable different from the rest is the slightly higher pitch of the voice. An English sentence is like an artillery barrage; a Japanese sentence is like machine-gun fire.

On the average, an accented syllable in Japanese is about two musical tones higher than a following unaccented syllable. (This is the interval between the first two notes of the song "Good Night Ladies".) Your main trouble will not be in making the accented syllables stand out, but rather in preventing them from standing out too sharply. Your tendency will be to pronounce them louder than the rest, or even to drawl them, and to slur over the unaccented syllables in between, as you do in English. To avoid this fault, you should concentrate on speaking all syllables with the same force and the same clearness. The effect may be a little monotonous, but it will sound more like genuine Japanese than if you followed your English habits.

Not every Japanese word has an accent. Many words (for instance *mizu*, *kodomo*, *aikawarazu*) have no syllable that is more prominent than the rest. Such words are pronounced with all syllables on about the same tone; but if you listen to them carefully, you will discover that the first syllable is often a shade lower than those that follow. This difference has no significance: A LOW TONE IS LOWER ON THE FIRST SYLLABLE OF A WORD THAN ANYWHERE ELSE.

Other words are characterized by an accent on a particular syllable. The presence or lack of an accent, and the position of the accent when there is one, are just as much a part of the word as the vowels and consonants, and should be learned in the same way for every word you meet. For instance, it is not enough to know that *háru* 'spring' and *natú* 'summer' have different consonants. Unless you remember that they are accented differently, you have learned only a piece of each word.

Some words in Japanese are distinguished from other words by the accent alone: *atúi* means 'hot', but **atui*, with no accent, means 'thick (as a coat or a book)'; *yóñde* means 'reading', but **yoñde* means 'calling'; **haná* means 'flower', but **hana* means 'nose'; **hási* means 'chopsticks', but **hasí* means 'bridge'. Such pairs are not very common, to be sure; but even if the presence or lack of an accent does not serve to distinguish one word from another, it is still part of the word.

A misplaced or omitted accent will not make your speech as hard to follow as a wrong vowel or consonant. But if you simply disregard accents—if you leave them out where they belong, or put them in where they don't belong, or place them on the wrong syllables—your hearer may have some trouble in understanding you, and will certainly be disturbed by the queerness of your speech.

The following Practice includes words that have no accent. Concentrate on keeping your voice level, and on spacing the syllables evenly and smoothly. Don't worry if the words sound monotonous; remember that they are supposed to sound that way.

Record 1B, after 12th spiral

PRACTICE 28.

mizu	water
soko	that place
kodomo	child
aida	a place between
tañsu	bureau
añmari	too much
siñbuñ	newspaper
aikawarazu	without change

An accent can be clearly heard only when the accented syllable has another syllable after it—either in the same word or in a closely attached following word. The drop in pitch from the accented syllable to the next one, slight as it is, will always be perfectly plain.

When an accent falls on the last syllable of a word and there happens to be no other word after it in the same phrase, the accent is usually inaudible, since there is no chance for the drop in pitch that identifies the accented syllable. For this reason, a word with accent on the last syllable, when pronounced by itself, sounds just like a word without any accent. To test whether such a word has an accent or not, all you have to do is put a particle or some other word after it. If there is an accent on the last syllable of the word, you will hear a drop in pitch from that syllable to the following particle; if there is no accent, the last syllable of the word and the particle will be spoken on the same pitch. For instance, *komé* 'rice' and *kaze* 'wind', when pronounced alone, both seem to be without accent; but in the sentences *Komé o tukurimásita* 'He raised rice' and *Kaze o hukimásita* 'The wind blew', the difference between them is quite clear.

When you hear a one-syllable word pronounced in isolation, it is of course impossible to tell if it has an accent or not. *Kí* 'tree' and **ki* 'spirit' sound the same; so do **é* 'picture' and **e* 'handle (of a knife, etc.)'. But as soon as you put them into a sentence where a particle or some other word follows them, you will hear a difference: *É o mimásita*, with a drop in pitch from the first syllable to the second, means 'I saw the picture'; *E o mimásita*, with the first two syllables level, means 'I saw the handle'.

The next Practice contains four words with accent on the first syllable, and four with accent on the second. Notice especially the drop in pitch from the accented syllable to the one after it; it is this drop that really identifies the place of the accent. (The word *desu* is put after *damé* in order to provide a following syllable to contrast with the accent.)

Record 1B, after 13th spiral

PRACTICE 29

mádo	window
hóñ	book
háyaku	quickly
máiniti	every day
damé desu	it's no good
anáta	you (singular)
Nihóñ	Japan
tatémono	building

Before you go on to the last Practice, another peculiarity of the Japanese accent must be mentioned. WITHIN A WORD, ALL SYLLABLES THAT COME BEFORE THE ACCENT, EXCEPT THE FIRST, ARE SPOKEN ON THE SAME HIGH TONE AS THE ACCENTED SYLLABLE ITSELF. As a result of this, when the accent falls on the third or any later syllable of a word, the high pitch begins with the second syllable and lasts without interruption through the accented syllable. If the accent is on the 3rd syllable, the 2nd and 3rd are both high; if it is on the 4th, then the 2nd, 3rd, and 4th are high; if it is on the 5th, then the 2nd, 3rd, 4th, and 5th are all high; and so on. The FIRST syllable in such a word, and all the syllables AFTER the accent, are low.

Here are some examples. *Sayonára* has an accent on the 3rd syllable: the 1st (*sa-*) is low; the 2nd and 3rd (*-yoná-*) are high; the 4th (*-ra*) is low again. *Atatakái* has an accent on the 4th syllable: the 1st (*a-*) is low; the 2nd, 3rd, and 4th (*-tataká-*) are high; the 5th (*-i*) is low again. *Wakarimaséñ* has an accent on the 5th syllable: the 1st (*wa-*) is low; the 2nd, 3rd, 4th, and 5th (*-karimasé-*) are high; the 6th (*-ñ*) is low again.

The following table will help you to visualize this principle. In the table, the letter o is used to represent a syllable—any syllable. A small o stands for a syllable spoken on a low pitch; a capital O stands for a syllable spoken on a high pitch; a capital O with an accent mark over it (Ó) stands for the accented syllable of a word. Thus, the formula oOÓoo stands for any five-syllable word with an accent on the third syllable (for instance *arimásita*): the first syllable (o) is low-pitched, the next two (OÓ) are high, the last two (oo) are low again.

NUMBER OF SYLLABLES:	1	2	3	4	5	6
No accent	o	oo	ooo	oooo	ooooo	oooooo
Accent on 1st	Ó	Óo	Óoo	Óooo	Óoooo	Óooooo
Accent on 2nd		oÓ	oÓo	oÓoo	oÓooo	oÓoooo
Accent on 3rd			oOÓ	oOÓo	oOÓoo	oOÓooo
Accent on 4th				oOOÓ	oOOÓo	oOOÓoo
Accent on 5th					oOOOÓ	oOOOÓo
Accent on 6th						oOOOOÓ

This Practice includes words with the accent on the third or some later syllable. Notice especially how the high pitch extends in each word from the second syllable through the accented syllable. As usual, it is the DROP in pitch from the accented syllable to the one after it that marks the place of the accent.

Record 1B, after 14th spiral

PRACTICE 30.

koobá desu	it's a factory
sayonára	good-bye
arimásita	there was
eigákañ	movie theater
atatakái	is warm
arimaséñ	there is not
yasumimásita	rested
arukimasyóo	let's walk
wakarimaséñ	I don't understand

Most words that have an accent keep the accent in all the sentences where they appear. Thus, *mádo* 'window', *máiniti* 'every day', *anáta* 'you', *eigákañ* 'movie theater', and many others, are never spoken without an accent. Some other words, however, lose their accent under certain conditions in the sentence. The most important of these are verbs ending in *-másu*, and the copula *désu*.

When a verb like *arimásu* stands at the end of a sentence, the final *u* is normally not pronounced (see Practice 27), and there is no syllable heard after the accent. As already mentioned, an accent is audible only if there is a following syllable to furnish a contrast: it is the drop in pitch after the accented syllable that identifies the place of the accent. Under these conditions, accordingly, the accent in *arimásu* and similar verbs is usually lost, as well as the accent in *désu*. Compare the following sentences:

(a) I've got a book.	*Hóñ ga arimasu.*
(b) Have you got a book?	*Hóñ ga arimásu ka?*
(c) I've got a book, but no magazine.	*Hóñ wa arimásu ga, zassi wa arimaséñ.*

The form *arimasu* in sentence (a) has no accent. *Arimásu* in sentence (b) keeps its accent because the following particle *ka* provides a contrasting low-pitched syllable. *Arimásu* in sentence (c) keeps its accent because here the final *u* of this word is fully pronounced.

Certain nouns lose their accent before the particle *no*. Compare *Nihóñ* with *Nihoñ no húne*, or *matí* with *mati* *no koobá*. The particles *kára*, *máde*, *kéredomo* have an accent, but this appears only when the preceding word has no accent of its own: *Beikoku máde*, but *Nihóñ made*.

Less commonly, a word that has no accent of its own gets one in combination with certain other words. The pre-nouns *kono*, *sono*, *ano* usually have no accent; but before the noun *hito*, they often acquire one: *anó hito*, etc. The particle *no* acquires an accent in the combination *watakusi nó desu*. Before certain particles, verb forms that are normally without accent get an accent on the last syllable: *itte* 'going', but *itté kara* 'after going'.

In the spelling of the Basic Sentences, accents are marked only if they are present in the particular combination shown. Don't be disturbed if you see the same word spelled sometimes with an accent, sometimes without one; the explanation is that the word is pronounced in both ways, depending on the combination in which it appears.

NOTE: The accents marked in this book are those used in the standard Tokyo dialect of Japanese. If you have a Guide who was not born and brought up in Tokyo, you will probably hear him pronounce many words with a different accentuation from the one you find in this book. Don't let the discrepancy worry you. If your Guide speaks good Japanese, it doesn't matter much if he speaks a non-Tokyo dialect. Imitate him in everything he says, accents and all.

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 5.10. Particle *to* meaning 'with'

180. Did you talk or read (a book) with your friend?	*Tomodati to hanasimásita ka, hóñ o, yomimásita ka?*

When the particle *to* stands BETWEEN two nouns as a connecting link, it means 'and' (Note 3.2). When it stands AFTER a noun that is not connected to some following noun, it means 'with'. Notice the difference between these two statements:

(a) The sailor and the soldier talked.	*Súihei to heitai ga hanasimásita.*
(b) The soldier talked with the sailor.	*Heitai ga súihei to hanasimásita.*

Additional examples:

(c) The boss was talking with the clerk.	*Syúziñ ga zimúiñ to hanásite imasita.*
(d) The child is playing there with his friend.	*Kodomo wa, asoko de tomodati to asoñde imasu.*
(e) I went to the restaurant with Mr. Tanaka.	*Watakusi wa, Tanaka-sañ to ryooríya e ikimásita.*
(f) Taro read this book with me.	*Tároo wa, watakusi to kono hóñ o yomimásita.*
(g) The doctor was talking with the druggist.	*Isya wa, kusuriya to hanásite imasita.*

Note 5.11. Particles at the end of a clause: *to, kára, kéredomo*

177. When I get tired, I stay home and read (a book).	*Tukaréru to, uti ni ite, hóñ o yomimasu.*
173. If it rains, I loaf around at home.	*Áme ga húru to, utí de asobimasu.*
172. If the weather's good, I take a walk.	*Téñki ga íi to, sañpo-simasu.*
171. When you're free (*lit.* When it's free time), what do you do?	*Hima dá to, anáta wa, náni o simásu ka?*
181. When he comes to the house, we generally talk.	*Sono hitó wa, utí e kúru to, taitei hanasimásu.*
176. Because I had worked hard at the office, I was very tired.	*Zimúsyo de, yóku hataraitá kara, taiheñ tukárete imásita.*
178. It was cold, so I sat near the fire.	*Sámukatta kara, hí no sóba ni kosikákete imásita.*
179. Since my friend had some free time (*lit.* Because it was free time for [my] friend), he came to my house.	*Tomodati wa, hima dátta kara, watakusi no utí e kimásita.*
174. Yesterday, even though the weather was good, I stayed (*lit.* was) home.	*Kinóo wa, téñki ga yókatta keredomo, uti ni imásita.*

Sentence 177 consists of three clauses, the others of two. The first clause in each sentence ends with a particle: ***to*, *kára***, or ***kéredomo***.

To at the end of a non-final clause means 'whenever'; it often corresponds to English 'when' or 'if'. This *to* is always preceded by a present-tense form, even when the verb of the final clause is in the past tense. (For *to* after a noun, not at the end of a clause, see Notes 3.2 and 5.10.)

Kára at the end of a non-final clause, after a present-tense or past-tense form (not after a gerund), means 'because'. In the English equivalent, this meaning may be expressed in various ways, sometimes without using the word 'because' itself. Compare the English equivalents of sentences 176, 178, and 179.

Remember that *kára* after a NOUN means 'from' (Note 2.8); after a GERUND it means 'after' (Note 3.6); after a present- or past-tense form it means 'because'. Compare the following sentences:

(a) Because I worked hard, I was tired.	*Yóku hataraitá kara, tukárete imásita.*
(b) After working hard, I was tired.	*Yóku hataraité kara, tukárete imásita.*

Kéredomo at the end of a non-final clause, after a present-tense or past-tense form, means 'although' or 'even though'. It resembles the particle *ga* in meaning (Note 2.2), but it is a stronger expression.

The following table shows the kind of words that can stand before each of these particles at the end of a clause:

$$\text{present tense}\}\ \textit{to} \qquad \left.\begin{array}{r}\text{present tense}\\ \text{past tense}\end{array}\right\}\textit{kéredomo} \qquad \left.\begin{array}{r}\text{present tense}\\ \text{past tense}\\ \text{gerund}\end{array}\right\}\textit{kára}$$

The words that stand before these three particles appear in forms that you have not met before. They will be discussed in the following notes. Meanwhile, in looking over the additional examples, don't worry about unfamiliar forms, but concentrate on the meanings of the particles.

Additional examples:

(c)	When it gets to be winter, it snows.	*Huyú ni náru to, yukí ga hurimasu.*
(d)	When I'm free, I take it easy at home.	*Hima dá to, utí de yasumimasu.*
(e)	I was thirsty, so I drank some water.	*Nódo ga kawáita kara, mizu o nomimásita.*
(f)	When the weather's bad, I stay home.	*Téñki ga warúi to, utí ni imasu.*
(g)	When spring comes, it gets warm.	*Háru ga kúru to, atatákaku narimasu.*
(h)	I was hungry, so I ate dinner.	*Onaka ga suitá kara, góhañ o tabemásita.*
(i)	The rain has stopped, so let's go out.	*Áme ga yañdá kara, sóto e demasyóo.*
(j)	Since I was sick, I took some medicine.	*Byooki dátta kara, kusuri o nomimásita.*
(k)	Even though I worked hard, I'm not tired.	*Yóku hataraitá keredomo, tukárete imaséñ.*
(l)	Because he closed the windows, the room got hot.	*Mádo o símeta kara, heya no náka wa átuku narimásita.*
(m)	Though the sky was cloudy, it didn't rain.	*Sóra ga kumótte ita kéredomo, áme wa hurimaséñ desita.*
(n)	Even though I took that medicine, I didn't get well.	*Sono kusuri o nóñda keredomo, yóku narimaséñ desita.*
(o)	I was tired, but even so, I walked fast.	*Tukárete ita kéredomo, háyaku arukimásita.*
(p)	Even though it's snowing it isn't too cold.	*Yukí ga hútte iru kéredomo, añmari sámuku arimaséñ.*

Note 5.12. Plain and polite forms

Read over again the Japanese sentences at the head of the preceding Note.

Verbs, adjectives, and the copula all have two different sets of forms, a set of plain forms and a set of polite forms. These are identical with each other in meaning, but different in social flavor and in use. The following list shows the plain forms introduced in this Unit, along with the corresponding polite forms:

PLAIN	POLITE	MEANING
tukaréru	*tukaremásu*	get tired
húru	*hurimásu*	fall (of rain or snow)
kúru	*kimásu*	come
hataraita	*hatarakimásita*	worked
íi (or *yói*)	*íi* (or *yói*) *desu*	is good
yókatta	*íi* (or *yói*) *desita*	was good
sámukatta	*samúi desita*	was cold
dá	*désu*	is
dátta	*désita*	was

The verb forms will be discussed later. Notice that the plain form of the adjective differs from the polite form in having no copula after it. The plain forms of the copula, *dá* and *dátta*, must be learned as separate words.

The use of plain and polite forms varies according to the style in which you are speaking. There are three distinct styles of conversation in Japanese, corresponding to three levels of courtesy or to three degrees of intimacy between speaker and hearer. Each style has its own conventions regarding the use of plain and polite forms.

(1) The PLAIN STYLE is used among men working together, between close friends, and in addressing a social inferior. According to Japanese ideas, your social inferiors include not only peasants and coolies, but also the younger members of your own family. You might use the plain style in speaking to other men in your outfit, or to a friend whom you have known intimately for a long time, or to your younger brother. But until you have some experience of Japanese customs, you had better not use it to strangers. If you do, the hearer may feel himself insulted, and refuse to help you.

In the plain style, all verbs and adjectives, as well as the copula, are in the plain form. Polite forms do not occur at all.

(2) At the other extreme is the HONORIFIC STYLE, used when you want to be especially polite. It is used by shopkeepers, waiters, and the like in addressing a customer; by students in addressing their teacher; or by anyone addressing an equal or a superior toward whom he wants to show respect. The speech of women is usually a great deal more polite and ceremonious than that of men; women often speak in the honorific style in situations where men would not. In most every-day situations you can get along without using it yourself, though you will often hear it. It will be time enough for you to practice this style when you have got a working knowledge of the language.

In the honorific style, most verbs and adjectives appear in the polite form. There are also a great many special words and round-about expressions that mean the same thing as ordinary words but have an added flavor of extreme courtesy.

(3) The NORMAL POLITE STYLE, halfway between these two extremes, is used in most every-day situations in speaking to strangers, acquaintances, and casual friends, as well as to older members of your own family; it implies that speaker and hearer are on terms of ordinary politeness, neither intimate nor ceremonious. This is the style that you will find most useful; it steers a middle course between rudeness and humility. There are gradations of courtesy within the general range of this style; the grade presented in the first four parts of this book (Units 1–24) is a kind of average—a little more courteous than the lowest grade, but less courteous than the highest. (Part Five, Units 25–30, will give you some practice in the other two styles.)

In the normal polite style, a verb or adjective or copula at the end of a sentence is regularly in the polite form. Verbs, adjectives, and copulas elsewhere in the sentence may be all plain, or all polite, or mixed; the more polite forms you use, the more courteous your speech will sound. In this book, the following practice has been adopted: USE THE POLITE FORM AT THE END OF THE SENTENCE, AND BEFORE THE PARTICLE *ga* MEANING 'BUT'; USE THE PLAIN FORM EVERYWHERE ELSE.

Note 5.13. Adjectives: plain present and past

172. If the weather's good, I take a walk.	*Téñki ga íi to, sañpo-simasu.*
174. Yesterday, even though the weather was good, I stayed home.	*Kinóo wa, téñki ga yókatta keredomo, uti ni imásita.*
178. It was cold, so I sat near the fire.	*Sámukatta kara, hí no sóba ni kosikákete imásita.*

When adjectives appear in the polite form (Note 5.6), the difference between present and past is commonly shown by the form of the copula: *atúi desu* means 'it is hot', *atúi desita* means 'it was hot'. An adjective in the plain form has no copula after it; the difference between present and past is shown by the ending of the adjective itself. In the sentences above, *íi* is in the present tense, *yókatta* and *sámukatta* are in the past tense.

Even in the polite form, the difference in tense is sometimes shown by the form of the adjective itself. The meaning 'it was cold' can be expressed either by using a past-tense copula (*samúi desita*) or by using a past-tense adjective (*sámukatta desu*). The first of these expressions is more common.

The following list shows the relation between the plain present and the plain past of the adjectives you have learned. Compare these forms with the adverbial and the gerund, listed in Note 5.8.

PLAIN PRESENT		PLAIN PAST	
hosíi	[it] is desirable	*hósikatta*	[it] was desirable
hayái	[it] is fast, early	*háyakatta*	[it] was fast, early
ookíi	[it] is large	*óokikatta*	[it] was large
tiisái	[it] is small	*tíisakatta*	[it] was small
nagái	[it] is long	*nágakatta*	[it] was long
mizikái	[it] is short	*mizíkakatta*	[it] was short
atúi	[it] is hot	*átukatta*	[it] was hot
samúi	[it] is cold	*sámukatta*	[it] was cold
atatakái	[it] is warm	*atatákakatta*	[it] was warm
suzusíi	[it] is cool	*suzúsikatta*	[it] was cool
íi or *yói*	[it] is good	*yókatta*	[it] was good
warúi	[it] is bad	*wárukatta*	[it] was bad

The ending of the plain present is *-i;* the ending of the plain past is *-katta*. The accent of the plain past is on the same syllable as in the gerund (Note 5.7).

Note 5.14. Verbs: radical

The following list contains the polite verb forms you have learned, in alphabetical order. Some are in the present tense, some in the past, some in the tentative, some in the negative; some verbs occur in more than one form. You should be able to tell at a glance what each word means, so no definitions are given here.

arimaséñ
arimásita
arimásu
arukimásu
arukimasyóo
asobimásu
demasyóo
hairimasyóo
hanasimásita
hanasimásu
haremásu
hatarakimásu
hukimásu
hurimásu
ikimaséñ
ikimásita
ikimasyóo
imaséñ
imásita
imásu
isogimasyóo
kaimásita
kaerimásita
kawakimásita

kimásita
kimásu
kosikakemasyóo
moraimásita
narimásita
narimásu
nemásita
nomimásita
norimásu
okimásita
simaséñ
simásu
sukimásita
tabemásita
tukurimásu
wakarimaséñ
wakarimásita
wakarimásu
yasumimásita
yomimásita
yomimásu

If you take off the polite endings *-másu*, *-másita*, *-masyóo*, and *-maséñ*, the part left over is the RADICAL of the verb. Here are the radicals extracted from the preceding list, arranged in three groups. (The reason for this grouping will be explained in the next Note.) Notice that radicals in group I end either in *-e* or in *-i;* radicals in the other two groups all end in *-i*.

—I—

dé
háre
i
kosikáke
ne
tábe

—II—

ári
arúki
asobi
háiri
hanási
hataraki
húki
húri
isógi
kai
káeri
kawáki
morai
nári
nómi
nori
oki
suki
tukúri
wakári
yasúmi
yómi

III

iki
kí
si

You will meet the radical later on in several uses. Meanwhile, just remember that the polite forms of the verb are all made by tacking on the endings *-másu*, *-másita*, *-masyóo*, and *-maséñ* to the radical. The accent of a polite form is always on the ending, whether the radical has an accent of its own or not.

Note 5.15. Verbs: plain present and past

The following list contains forty verbs that you have learned. Most of them have appeared in the Basic Sentences in only one or two forms; but the list shows four different forms for each verb: the plain present, the plain past, the radical, and the gerund.

A form with a star in front of it is one that has actually occurred in the Basic Sentences. A star before the radical means that the verb has appeared in one of the polite forms; compare the preceding Note.

	PRESENT	PAST	RADICAL	GERUND	MEANING
CLASS I					
1.	*tabéru*	*tábeta*	**tábe*	**tábete*	eat
2.	*siméru*	*símeta*	*síme*	**símete*	close
3.	*akeru*	*aketa*	*ake*	**akete*	open
4.	*haréru*	*háreta*	**háre*	**hárete*	clear up
5.	**tukaréru*	*tukáreta*	*tukáre*	**tukárete*	get tired
6.	*kosikakéru*	*kosikáketa*	**kosikáke*	**kosikákete*	sit down
7.	*déru*	*déta*	**dé*	**déte*	go out
8.	*neru*	*neta*	**ne*	*nete*	go to bed
9.	*míru*	*míta*	*mí*	**míte*	see, look at
10.	*iru*	*ita*	**i*	**ite*	be (of persons)
CLASS II					
11.	*mátu*	*mátta*	*máti*	**mátte*	wait
12.	*áru*	*átta*	**ári*	*átte*	there is
13.	*náru*	*nátta*	**nári*	*nátte*	become
14.	*wakáru*	*wakátta*	**wakári*	*wakátte*	be clear
15.	*kumóru*	*kumótta*	*kumóri*	**kumótte*	cloud up
16.	*noru*	*notta*	**nori*	**notte*	ride, get on
17.	**húru*	*hútta*	**húri*	**hútte*	fall (of rain)
18.	*tukúru*	*tukútta*	**tukúri*	*tukútte*	make, raise
19.	*káeru*	*káetta*	**káeri*	**káette*	return
20.	*háiru*	*háitta*	**háiri*	**háitte*	enter
21.	*kau*	*katta*	**kai*	*katte*	buy
22.	*morau*	*moratta*	**morai*	**moratte*	receive
23.	*iu*	*itta*	*ii*	**itte*	say

	PRESENT	PAST	RADICAL	GERUND	MEANING
24.	*hanásu*	*hanásita*	**hanási*	**hanásite*	speak
25.	*hataraku*	**hataraita*	**hataraki*	**hataraite*	work
26.	*kawáku*	*kawáita*	**kawáki*	*kawáite*	grow dry
27.	*suku*	*suita*	**suki*	*suite*	grow empty
28.	*húku*	*húita*	**húki*	**húite*	blow
29.	*arúku*	*arúita*	**arúki*	**arúite*	walk
30.	*oku*	*oita*	**oki*	*oite*	put, place
31.	*isógu*	*isóida*	**isógi*	*isóide*	hurry
32.	*asobu*	*asoñda*	**asobi*	**asoñde*	play, loaf
33.	*nómu*	*nóñda*	**nómi*	**nóñde*	drink
34.	*yómu*	*yóñda*	**yómi*	*yóñde*	read
35.	*súmu*	*súñda*	*súmi*	**súñde*	dwell
36.	*yasúmu*	*yasúñda*	**yasúmi*	*yasúñde*	rest
37.	*yamu*	*yañda*	*yami*	**yañde*	cease
IRREGULAR					
38.	*iku*	*itta*	**iki*	**itte*	go
39.	**kúru*	*kíta*	**kí*	*kíte*	come
40.	*suru*	*sita*	**si*	**site*	do

In verbs of class I (numbers 1 to 10), the present tense ends in *-ru*, the past tense in *-ta*, and the gerund in *-te;* the radical has no ending, but simply consists of the part left over when the other endings are taken off. Notice that the last sound in the radical is either *e* or *i*, and that the endings are added directly to this vowel.

Some verbs have an accent, others have none. In verbs of this class, the accent, if there is one, falls on one syllable in the present tense, but on the syllable before that in all the other forms. Thus, *tabéru* has the accent on the second syllable, but *tábeta*, *tábe*, and *tábete* have it on the first; *tukaréru* has the accent on the third syllable, but *tukáreta*, *tukáre*, and *tukárete* have it on the second. (When the verb is short, and the accent in the present tense falls on the first syllable, this rule of course does not hold. Thus *déru*, *déta*, *dé*, and *déte* all have the accent on the same syllable.)

In verbs of class II, the present tense ends in *-u*, the past tense in *-ta* or *-da*, the radical in *-i*, and the gerund in *-te* or *-de*. (One of the differences between class I and class II is that in verbs of class II the radical has an ending of its own.) Except for the vowel at the end, the present is just like the radical, and the past is just like the gerund; but in most of these verbs the present and the past not only have different endings but also slightly different shapes in the part before the ending.

The easiest way to learn these differences is to memorize the present and past of a few sample verbs. If you study the verbs of class II in the list, you will see that the present ends in one of eight ways: *-tu*, *-ru*, *-au* (or *-iu*), *-su*, *-ku*, *-gu*, *-bu*, *-mu*. You can pick out one verb for each of these eight groups, and memorize the present and past; in this way you will have a set of models to fit all the verbs of this class that you will ever meet. Here is a good set:

mátu	*mátta*
náru	*nátta*
kau	*katta*
hanásu	*hanásita*
arúku	*arúita*
isógu	*isóida*
asobu	*asoñda*
nómu	*nóñda*

If you learn a new verb that ends in *-tu*, you know that it goes like *mátu—mátta;* if it ends in *-ru*, it goes like *náru—nátta;* if it ends in any vowel plus *-u*, it goes like *kau—katta*, and so on. To make up the past tense of any new verb, you simply make the changes that appear in the appropriate model verb.

When a verb of class II has an accent, it falls on the same syllable in all the different forms. Thus, *arúku*, *arúita*, *arúki*, and *arúite* all have the accent on the second syllable.

A verb ending in *-eru* or *-iru* may belong to either class I or class II; for instance, *tabéru* and *míru* belong to class I, but *káeru* and *háiru* belong to class II. To decide the class of such a verb, you have to know the past tense as well as the present. If the past ends in *-ta* (with a single *t*), it belongs to class I; if the past ends in *-tta* (with a double *tt*), it belongs to class II. Compare *tábeta* and *míta* with *káetta* and *háitta*.

When you meet a new verb not ending in *-eru* or *-iru*, you know at once that it belongs to class II, and you can go ahead and make up the past on the basis of the models you have memorized.

Moreover, as soon as you know the present and past of any verb, you can make up all the other forms too. In verbs of class I, the radical is the part left over when you take off the ending *-ru* of the present; the gerund is like the past, but with *-te* instead of *-ta*. In verbs of class II, the radical is like the present, but with *-i* instead of *-u;* the gerund is like the past, but with *-te* or *-de* instead of *-ta* or *-da*. As soon as you know the radical of a verb, you can make all the polite forms by tacking on the endings *-másu*, *-másita*, *-masyóo*, and *-maséñ*.

The last three verbs in the list (numbers 38 to 40) do not belong to either class. They are irregular, and their forms have to be learned as if they were all separate words. All three are extremely common; but you will be glad to hear that they are the only important irregular verbs in the language.

Hereafter, when a new verb is introduced in the Basic Sentences, it will be listed in the plain present form only, regardless of the form that appears in the sentence itself. Verbs of class I will be identified by the figure I in parentheses; verbs of class II need not be specially marked.

Note 5.16. The predicate

A sentence may consist of a single clause, or of several clauses strung together. In each clause, the smallest part that could be used as a complete clause all by itself is called the PREDICATE. This may be a verb or a verb phrase (Note 3.7), an adjective, or a copula with some other word before it—in each case with or without a following particle.

Some clauses consist of a predicate alone; in others, the predicate is preceded by one or more noun phrases or other elements, none of which could be used alone without the predicate. The predicate of a final clause can be a complete sentence by itself.

6. Exercise

A. Here are eight questions in Japanese, each one followed by five statements. In each set, there are several statements that could be used in answer to the question and several that could not. Read over the questions and statements to yourself, and be sure that you understand exactly what every sentence means. Then pick out, from each set, the statements that could be used in answer to the question. Don't overlook any possibilities; discard only the statements that could not logically be used as answers. When you have made your choice, practice the sentences by reading each question and the answers to it out loud.

1. *Kinoo no téñki wa, dóo desita ka?*

   (a) *Kinóo wa, sañpo-simaséñ desita.*
   (b) *Kinóo wa, samúi desita.*
   (c) *Kinóo wa, sakana o tábeta kara, byooki désita.*
   (d) *Kinóo wa, áme ga hútte, kaze mo hukimásita.*
   (e) *Kinóo wa, zidóosya de inaka e ikimásita.*

2. *Hima dá to, náni o simásu ka?*

   (a) *Utí de hóñ o yomimasu.*
   (b) *Tanaka-sañ wa, zimúsyo de yóku hatarakimasu.*

(c) *Natú ni wa, yukí ga hurimaséñ.*
(d) *Niwa no náka de yasumimasu.*
(e) *Inaka e arúite itte, sañpo-simasu.*

3. *Anáta wa, dóko de hataraite imásu ka?*

(a) *Tanaka-sañ no zimúsyo de hataraite imasu.*
(b) *Syokkoo wa, yasai o tukurimaséñ.*
(c) *Kyúuzi wa, koko ni imaséñ ga, dóko ni imásu ka?*
(d) *Mati no koobá de, doogú o tukurimasu.*
(e) *Watakusi wa, hyakusyóo zya arimaséñ.*

4. *Byooki dá to, dóo simásu ka?*

(a) *Sakanaya e itte, sakana o kaimasu.*
(b) *Tonari no kodomo wa, kí no sita de asoñde imasu.*
(c) *Máiniti, ryooríya de góhañ o tabemasu.*
(d) *Isya no utí e itte, kusuri o moraimasu.*
(e) *Zimúsyo kara utí e káette, nemasu.*

5. *Náñ ni notte, tomodati no utí e ikimásita ka?*

(a) *Háyaku arukimásita ga, tomodati wa, utí ni imaséñ desita.*
(b) *Tomodati no utí de yasúñde, soko de góhañ o tabemásita.*
(c) *Déñsya ni notte ikimásita.*
(d) *Tomodati wa, niwa de yasai o tukurimasu.*
(e) *Zidóosya de itte, arúite kaerimásita.*

6. *Dóo site sañpo-simaséñ desita?*

(a) *Sámukatta kara, sóto e demaséñ desita.*
(b) *Byooki dátta keredomo, koobá e ikimásita.*
(c) *Kumótte imasu ga, áme ga hútte imaséñ.*
(d) *Tukárete ita kara, yasumimásita.*
(e) *Kusuri o nóñde kara, yóku narimásita.*

7. *Anáta wa, dóko kara kimásita ka?*

(a) *Yokohama máde, kisyá ni notte ikimásita.*
(b) *Beikoku kara koko e kimásita.*
(c) *Áme ga húru to, inaka e arúite ikimaséñ.*
(d) *Inaka kára, zidóosya ni notte kimásita.*
(e) *Eikoku kára, hikóoki de kimásita.*

8. *Máiniti, utí e káette kara, náni o simásu ka?*

(a) *Niwa no kí no sita de yasúñde, otya o nomimasu.*
(b) *Tañsu to tukue to siñdai ga, heya no náka ni arimasu.*
(c) *Hí no sóba ni kosikákete, zassi o yomimasu.*
(d) *Koñna sigoto wa, kirai désu.*
(e) *Kyóo wa, yukí ga hútte imásu ga, añmari sámuku arimaséñ.*

B. Here are fifteen Japanese sentences, each one with a blank to be filled in, and each one followed by the polite present or past of a verb or adjective in parentheses. Change this verb or adjective into the plain form (present or past as indicated), and insert it into the blank. When you have completed the sentences, read them over out loud and study their meaning.

1. *Byooki ni — to, isya no utí e ikimasu.* (*narimásu*)
2. *Kyoo yóku — kara, íma taiheñ tukárete imasu.* (*hatarakimásita*)
3. *Zidóosya ni — kara, tukárete imaséñ.* (*norimásita*)
4. *Mádo o — kara, heya no náka ga sámuku narimásita.* (*akemásita*)
5. *Nódo ga — to, bíiru o nomimásu.* (*kawakimásu*)
6. *— keredomo, sañpo-simásita.* (*samúi desita*)
7. *Kumótte — kéredomo, áme wa hútte imaséñ.* (*imásu*)
8. *Utí e — to, isu ni kosikákete, yasumimasu.* (*kaerimásu*)
9. *Kaze ga — to, mádo o simemasu.* (*hukimásu*)
10. *Áme ga — to, sóto e demaséñ.* (*hurimásu*)
11. *Kinoo, téñki ga — keredomo, sóto e demaséñ desita.* (*íi desita*)
12. *Isya kara kusuri o — keredomo, yóku narimaséñ desita.* (*moraimásita*)
13. *Téñki ga — kara, utí de yasúñde, hóñ o yomimásita.* (*warúi desita*)
14. *Añmari háyaku — kara, tukárete imasu.* (*arukimásita*)
15. *Hi wa — keredomo, átuku narimaséñ desita.* (*demásita*)

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

2. Listening In

Record 11A, after spiral

1. MR. KIMURA SEES MR. TANAKA ON THE STREET AND CALLS TO HIM.

Kimura: *Tanaka-sañ, koñniti wa.*
Kinoo, anáta no uti e ikimásita ga, /
anáta wa, uti ni imaséñ desita.
Dóko e itte imásita ka?

Tanaka: *Kinóo wa, téñki ga yókatta kara, sañpo-simásita.*

Record 11B, beginning

Kimura: *Sóo desu ka?*
Hima désita ka?

Tanaka: *Hái.*
Kinóo wa, zimúsyo e ikimaséñ desita.

Kimura: *Dóko e arúite ikimásita ka?*

Tanaka: *Inaka e arúite ikimásita.*
Háru ni wa, inaka ga sukí desu.
Áme ga tokidoki húru kéredomo, /
taitei sóra ga hárete, hi ga déte imasu.
Háru no hi wa atatakái kara, /
yóku inaka e itte, sañpo-simasu.
Hyakusyóo no utí de góhañ o tábete, /
yóru made, soko de asoñde, /
sore kara, déñsya ni notte kaerimásu.

Kimura: *Natú wa sukí desu ka?*

Tanaka: *Iie.*
Natú to huyú wa, taiheñ kirai désu.

Kimura: *Dóo site?*

Tanaka: *Huyú wa, añmari sámukute, /*
natú wa, añmari atúi kara, kirai désu.

Kimura: *Yukí ga húru to, náni o simasu ka?*

Tanaka: *Yukí ga hútte, sámuku naru to, utí de asobimasu.*
Samúi kara, taitei hí no sóba ni kosikákete, hóñ o yomimasu.

Kimura: *Tomodati ga kúru to, náni o simasu ka?*

Tanaka: *Taitei hanasimásu ga, tokidoki eigákañ e ikimasu.*

Kimura: *Háru ni mo, eigákañ e ikimásu ka?*

Tanaka: *Ée.*
Zimúsyo de hataraité kara, /

tukárete iru to, sañpo-simaséñ ga, /
tokidoki eigákañ e ikimasu.

Kimura: *Anáta wa, hima désu ka?*

Tanaka: *Ée.*

Kimura: *Eigákañ e ikimasyóo ka?*

Tanaka: *Íi desyoo née.*
Watakusi no uti no sóba no, eigákañ e ikimasyóo ka?

Kimura: *Iie.*
Kinoo, watakusi wa, soko e ittá kara, /
asitá wa, teisyaba no tonari no, eigákañ e ikimasyóo.

Tanaka: *Íi desu.*
Sayonára.

2. A FARMER IS TALKING TO A FRIEND IN THE CITY.

Hyakusyóo: *Koko no téñki wa, dóo desu ka?*

Tomodati: *Áki ni wa, áme ga yóku hurimasu.*

Hyakusyóo: *Áme ga yañdé kara, sóra ga* háyaku haremásu ka?*

Tomodati: *Iie.*
Taitei kumorimásu.

Hyakusyóo: *Háru wa dóo desu ka?*

Tomodati: *Háru ni mo, áme ga yóku hurimasu.*
Huyú ni wa, áme ga hurimaséñ ga, /
yukí ga hútte, kaze ga hukimásu.
Taiheñ sámuku narimasu.

Hyakusyóo: *Natú wa suzusíi desu ka?*

Tomodati: *Iie.*
Taiheñ atúi desu.

(The farmer gets ready to leave.)

Tomodati: *Kore kara, dóko e ikimásu ka?*

Hyakusyóo: *Inaka e kaerimásu.*

3. Free Conversation

Everybody talks about the weather; here's your chance to begin doing it in Japanese. As you go through the following suggested conversations, or any others that occur to you, remember that people talk about the weather because it's the easiest subject in the world to talk about. Don't make your conversations about it sound as if they were hard work.

1. *Commenting on the weather.*

Two people, A and B, are making small-talk about the weather.

A says what a fine day it is.

B agrees, but wonders how it will be tomorrow.

---

*The speaker on the phonograph record started to say *sóra ga haremásu ka?* and then corrected himself.

A thinks it may be bad. He asks B if B likes this kind of weather.

B says he does, but he didn't like the weather yesterday.

A asks why.

B says it was too cold.

A says he likes cold weather, and asks B what kind HE likes.

B says he likes the spring and the summer, because it's warm then.

A says he dislikes warm weather.

They go on like this until they run out of ideas on the weather.

2. The four seasons.

C is bragging to his friend D about the climate in his town.

C says it's warm in spring and cool in the fall.

D asks if it rains much in the spring.

C says it rains, but it doesn't rain too much.

C says it rains in summer too.

D asks if it isn't hot here in the summer.

C admits that it gets hot, but says that the nights are usually cool.

D asks how it is in winter.

C says it snows a lot, and he likes that. It doesn't get too cold.

D says he doesn't like winter, because the wind blows a lot then.

C says it doesn't blow here; it's usually fine weather.

PART ONE

UNIT 6

REVIEW

To the Leader: This Review Unit is not organized like the five preceding Units, so you must be especially careful to look it over in advance and be sure of what is to be done.

This Unit will furnish you with a thorough review of the work you have done so far, and enable you to test your understanding of the material you have studied. If you can work out all the problems in this Unit without getting stuck, and if your answers are mostly correct, you may assume that you have really mastered the first five Units. But if you have trouble, or if your answers turn out mostly wrong, you need more practice on the Units of Part One before going on to new material.

In this Unit, whenever you are called on to do any talking in Japanese, pay close attention to your pronunciation. Let the Guide act as critic of everything you say; if you have no Guide, the group as a whole should correct each man's mistakes. Go back to the phonograph records for authority whenever you are in doubt.

Section A. True-False Test

The purpose of this test is not to give you a grade on your work, but to let you see for yourself how well you can understand spoken Japanese when you have no spelling to follow with your eye.

Each member of the group should take a sheet of paper and write down along the side the numbers from 1 through 32. Then the Guide or the speaker on the phonograph records will say thirty-two statements in Japanese. Each statement will be spoken twice, with a pause after it; and each statement will be identified by its number. When you hear a statement, decide whether it is usually true or usually false. Don't go into particular cases, but simply decide whether it is ORDINARILY true or false. If it is true, write down a capital T after the number corresponding to the statement; if it is false, write down a capital F. If you understand the Japanese, you will have no trouble in deciding which letter to write.

After the first statement, the Leader will stop the Guide, or lift the needle from the phonograph record, and ask whether everyone understands what he is supposed to do. From that point on to the end of the test, there should be no interruptions.

After you have finished the test, the Leader will go through it with you and give you the answers. If you got 25 or more of the answers right, you have done well. If you got less than 25, you need more practice in listening to spoken Japanese.

To the Leader: If you have a Guide to read the statements, you should say 'Statement 1', 'Statement 2', and so on, before each sentence. Have the Guide read every sentence twice, and have him pause a moment after each reading. The phonograph records containing this test are **Records 12A** and **12B.** The answers to the test are in the Guide's Manual.

Section B. Word Review

These two exercises will give you a chance to test your understanding of the words you have learned. You should prepare each exercise by yourself, reading over the instructions and working out the answers alone. When all members of the group have done this, the group should assemble under the Leader's direction to check up on the results. The Leader will take up one question at a time, and call on various members of the group to give their answers. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections or criticisms are necessary. If there is any doubt about the answer to a particular problem, the Guide can act as judge, or the Leader can look it up in the Guide's Manual.

A. Here are twelve groups of words. In each group, there is one word whose meaning does not fit in with the meaning of the other four. First decide which word should be crossed out in each group. Then make up a simple Japanese sentence in which the other four words can be used interchangeably. For instance, if the four words that belong together are *koohíi*, *otya*, *gyuunyuu*, and *bíiru*, you can make up the sentence *Sakúbañ, koohíi* (or *otya* or *gyuunyuu* or *bíiru*) *o nomimásita*. This will give you forty-eight sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

1. (a) *hyakusyóo*
   (b) *zimúiñ*
   (c) *beñzyó*
   (d) *kyúuzi*
   (e) *syokkoo*

2. (a) *hóteru*
   (b) *teisyaba*
   (c) *ryooríya*
   (d) *tigákañ*
   (e) *kisyá*

3. (a) *kumóru*
   (b) *míru*
   (c) *húku*
   (d) *haréru*
   (e) *húru*

4. (a) *hikóoki*
   (b) *húne*
   (c) *zidóosya*
   (d) *kisyá*
   (e) *kaze*

5. (a) *nikú*
(b) *yasai*
(c) *sakana*
(d) *mizu*
(e) *páñ*

6. (a) *ue*
(b) *máe*
(c) *usiro*
(d) *sita*
(e) *inaka*

7. (a) *isu*
(b) *háru*
(c) *natú*
(d) *áki*
(e) *huyú*

8. (a) *atúi*
(b) *ookíi*
(c) *atatakái*
(d) *suzusíi*
(e) *samúi*

9. (a) *hóñ*
(b) *zassi*
(c) *kyúuzi*
(d) *kamí*
(e) *siñbuñ*

10. (a) *kyóo*
(b) *kinóo*
(c) *asitá*
(d) *imásita*
(e) *sakúbañ*

11. (a) *tomodati*
(b) *tokidoki*
(c) *súihei*
(d) *kodomo*
(e) *hito*

12. (a) *tiisái*
(b) *siñdai*
(c) *tukue*
(d) *isu*
(e) *tañsu*

B. Here are two groups of words, fifteen in each group. For every word in Group 1, there is a word in Group 2 that has an exactly opposite meaning. First match up the opposites. When you have done this, make up a sentence in Japanese for each pair of opposite words, in such a way that either of the two words could be used in the sentence. For instance, if the opposite words are *atatakái* and *suzusíi*, you can make up the sentence *Kyóo wa, téñki ga atatakái* (or *suzusíi*) *desu*. This will give you thirty sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

GROUP 1

(a) *déru*
(b) *géñki*
(c) *íi*
(d) *inaka*
(e) *kúru*
(f) *máe*
(g) *migi*
(h) *nagái*
(i) *natú*
(j) *ookíi*
(k) *samúi*
(l) *siméru*
(m) *sukí*
(n) *ue*
(o) *yasúmu*

GROUP 2

(a) *akeru*
(b) *atúi*
(c) *byooki*
(d) *háiru*
(e) *hataraku*
(f) *hidari*
(g) *huyú*
(h) *iku*
(i) *kirai*
(j) *matí*
(k) *mizikái*
(l) *sita*
(m) *tiisái*
(n) *usiro*
(o) *warúi*

Section C. Sentence Review

Go through the following lists of English sentences by yourself and turn them into Japanese. Don't try to translate the English word for word; instead, make up Japanese sentences that will mean the same thing. DON'T WRITE ANYTHING DOWN, but practice your Japanese sentences out loud until you know them cold. Be ready to speak them without hesitation when the Leader calls on you.

After the members of the group have prepared equivalents of the first fifty sentences, the group should assemble under the Leader's direction for a check-up. The Leader will read out one English sentence at a time (not necessarily in the order in which they are printed) and will call on various members of the group to give the Japanese versions. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections and criticisms are necessary. For some of these sentences, there are several possible Japanese equivalents, all equally good. The Guide will act as judge, or the Leader can look up the answers in the Guide's Manual.

When the group has worked through the first list of fifty sentences, follow the same procedure with the second list. Prepare your Japanese sentences alone, and check up on yourself when the group gets together.

LIST I

1. Hello. How are you?
2. I'm OK—same as ever.
3. Where is the movie theater? It's on the right.
4. Please wait a moment.
5. I didn't understand.
6. Say it again, please.
7. The restaurant is straight ahead.
8. Do you want some meat? No, I want some fish.
9. Have you got any cigarettes? Yes, please [have some].
10. What is this building? It's a hotel.
11. Who is that? That's my friend.
12. What's his name? Tanaka.
13. He's a sailor but I'm a soldier.
14. Where did you come from?
15. I came here from England.
16. Are you an Englishman?
17. No, I'm not an Englishman.
18. I went to Japan last year.
19. Did you go by a Japanese boat?
20. No, I went by plane.
21. What kind of work do you do?
22. I make tools.
23. I work in a factory.
24. Sometimes I'm free.
25. The man next door is a doctor.
26. My friend's a farmer. He grows rice and vegetables.
27. I live in the city but he lives in the country.

28. Yesterday I went and ate at my friend's home.
29. After eating I went back to the city.
30. I went to the cigar store and bought some cigarettes.
31. What is there in this room?
32. There's a bed near the entrance.
33. What's in front of the window?
34. There's a desk in front of the window.
35. I put a magazine on the chair.
36. The desk is between the window and the entrance.
37. Please open the window.
38. Let's look outside.
39. There's a garden back of the house.
40. Children play there every day.
41. How's the weather today?
42. The weather is bad but it's not raining.
43. In summer it gets terribly hot.
44. I don't like the summer.
45. I wonder how the weather will be tomorrow.
46. Yesterday it rained, so I didn't go out.
47. When it's cold, I sit near the fire.
48. It was nice yesterday, so I took a walk.
49. Even though I'm tired, let's go to the movies.
50. Why don't you rest at home?

LIST II

1. Good morning, Mr. Yamamoto.
2. Where is the railroad station? It's over there.
3. Thank you. Don't mention it.
4. Have you got a match? Yes, I have; please [take one].
5. I'm hungry. Where is there a restaurant?
6. Is it rice you want?
7. No, please give me some vegetables.
8. I'm thirsty. I want some beer.
9. There isn't any beer.
10. Give me some milk.
11. Are you Mr. Yamamoto? That's right.
12. I'm an American soldier, but my pal is an English sailor.
13. I came from America to Yokohama by plane.
14. From there I came here by train.
15. Which building is the movie theater? That one.
16. I go there every day in my car.
17. Which is your car? That one.
18. Whose car is this? Mr. Tanaka's.
19. Who is he? He's a friend of mine.
20. What's his name? Taro Tanaka.
21. I'm a mechanic.
22. Do you like that kind of work? No, I don't.
23. My neighbor is an office worker. He works in my friend's office.
24. Yesterday I went to a fish store and bought some fish, but it was no good.
25. After I ate it, I got sick.
26. I went to the drugstore and bought some medicine.
27. I drank it but I didn't get well.
28. After that I went to the doctor's house and got some medicine.
29. After I drank this, I got well.
30. I went back home and went to bed.

31. I used to live in the country but now I live in the city.
32. Let's go to the country and res[illegible]t the house of Tanaka's friend.
33. Is his house large or small? It's small.
34. There's a garden in front of the house.
35. Tanaka's friend's children play under the trees every day.
36. Let's ride back to the city on the train.
37. After that, let's walk from the station to my house.
38. Shall we go into the house and eat a meal? No, let's go to the restaurant.
39. Please open the door.
40. Let's look at a magazine.
41. It was hot yesterday, wasn't it?
42. Yes, it was very hot, but after it rained, it got cool.
43. It rains a lot in summer here.
44. After the sky clears, the sun comes out.
45. When the wind blows, it isn't too hot.
46. I was tired, so I didn't go out even though the weather was good.
47. I sat near the window and read a book.
48. My friend also sat near the window and talked with me.
49. He had some free time so he went to the movies.
50. I was tired so I didn t go.

Section D. Vocabulary for Part One

The following list includes all words that occur in the Basic Sentences of the first five Units, with definitions based on their use in the sentences in which you learned them. The arrangement is alphabetical; the letter *ñ* counts as *n*. Accent marks indicate the accent of the words as pronounced in isolation; as you know, some of these accents are lost when the word appears in a sentence.

Special combinations, with meanings that could not be inferred from the meaning of the individual words, are listed separately under one of the words in the combination. Thus *ikimaséñ desita* is listed under *dési̇ta*, since the word has a special use after a negative.

Every form of every verb and adjective that has occurred in the Basic Sentences is listed separately, with a cross reference to the plain present form (see Notes 5.13, 15). The definition of each verb and adjective is given only once, under the piain present form.

Certain entries are followed in parentheses by an abbreviation to identify the kind of word. These are as follows:

I	class I verb	see Note 5.15
II	class II verb	see Note 5.15
Adj	adjective	see Notes 5.6-9, 5.13
Adv	adverbial	see Note 5.8
G	gerund	see Notes 3.5, 4.11, 5.7
N	negative	see Notes 1.4, 2.4, 5.9
P	particle	see Notes in each Unit
Pol	polite	see Note 5.12
Pres	present	see Notes 1.3, 5.6, 15
T	tentative	see Notes 4.10, 5.5

At the end of each entry is a reference to the Unit and Section where the expression was introduced for the first time; thus, 4B means the Basic Sentences of Unit 4, Section B. If no reference is given, the word does not occur in the Basic Sentences, but is listed here for the sake of completeness.

aida a place between 4A
aikawarazu as usual, with change 1A
akeru (I) open
akete (G of *akeru*) 4B
áki autumn, fall 5A
áme rain 5A
anáta you (singular) 2A
añmari too much 5A
ano (Pre-noun) that . . . (far off) 1B
  anó hito he, she 2A
are that thing, that one (far off) 1B
arígatoo gozaimasu thank you 1A
arimaséñ (Pol N of *áru*) 1A
  átuku arimaséñ it is not hot 5A
arimásita (Pol Past of *áru*) 4A
arimásu (Pol Pres of *áru*) 1A
áru (II) there is, there are
arúite (G of *arúku*) 4B
  arúite ikimasyóo let's walk 4B
arukimásu (Pol Pres of *arúku*) 4B
arukimasyóo (T of *arúku*) 4B
arúku (II) walk
asitá tomorrow 5A
asobimásu (Pol Pres of *asobu*) 4B
asobu (II) play, amuse oneself, loaf
asoko that place (far off) 1A
asoñde (G of *asobu*) 4B
atatakái (Adj) is warm 5A
atúi (Adj) is hot 5A
átuku (Adv of *atúi*) 5A
Beikoku American 2A
Beikokúziñ an American 2A
beñzyó toilet 1A
bíiru beer 1B
byooki sickness 3B
  byooki ni narimásita got sick 3B
  byooki désu is sick
dá (Copula) is 5B
damé no good 3B
dáre who? 2A
dátta (Plain Past of *dá*) 5B
de (P) by means of 2B; in, at 3A
  húne de ikimásita went by boat 2B
  koobá de hatarakimásu works at the factory 3A
déguti exit 4A
demasyóo (T of *déru*) 4B
déñsya streetcar 2B
déru (I) go out
désita (Pol Past of *dá*) 2B
  ikimaséñ desita did not go 2B
  atúi desita was hot 5A
désu (Pol Pres of *dá*) 1B
  tabako desu it is a cigarette 1B
  atúi desu it is hot 5A
desyóo (T of *dá*) 5A
  warúi desyoo it may be bad 5A
déte (G of *déru*) 5A
  déte kimasu come out 5A
dóko what place? where? 1A
dóñna (Pre-noun) what kind of . . . ? 3A
dóno (Pre-noun) which . . . ? 2B
dóo how? 5A
  dóo desyoo ka how will it be? 5A
  dóo itasimásite don't mention it 1A
  dóo site why? 5B
doogú tool 3A
dóozo please 1A
dóre which thing? which one? 2B
e (P) to [a place] 2B
  Nihóñ e to Japan 2B
  Tanaka-sañ no tokoro e to Mr. Tanaka 4A

ée yes (same as *hái*) 1A
eigákañ movie theater 1A
Eikoku England 2A
Eikokúziñ Englishman 2A
ga (P after emphatic word) 1B
ga (P at end of non-final clause) but 2A
géñki health, good spirits 1A
  géñki desu I'm well 1A
góhañ cooked rice, a meal 1B
gomeñnasái excuse me, pardon me 1A
gozaimásu (in various set expressions) 1A
  arígatoo gozaimasu thank you 1A
  ohayoo gozaimasu good morning 1A
gyuunyuu milk 1B
hái yes (same as *ée*) 1A
hairimasyóo (T of *háiru*) 4B
háiru (II) enter, go in
háitte (G of *háiru*) 4B
hakkíri clearly 1A
hanasimásita (Pol Past of *hanásu*) 5B
hanasimásu (Pol Pres of *hanásu*) 5B
hanásite (G of *hanásu*) 1A
hanásu (II) speak, talk
haremásu (Pol Pres of *haréru*) 5A
haréru (I) clear up
hárete (G of *haréru*) 5A
háru spring (the season) 5A
hataraita (Plain Past of *hataraku*) 5B
hataraite (G of *hataraku*) 3A
hatarakimásu (Pol Pres of *hataraku*) 3A
hataraku (II) work
hayái (Adj) is fast, is early
háyaku (Adv of *hayái*) 4B
heitai soldier 2A
heyá room 4A
hi sun 5A
hí fire 5B
hidari left side 1A
hikóoki airplane 2B
hima free time, leisure 3A
  hima dá I am free, he is free 5B
hirú daytime, day 5A
hito person 2A
  anó hito he, she 2A
  sonó hito he, she
  tonari no hito neighbor 3B
hóñ book 4A
hóo side, direction 1A
  migi no hóo right side or direction 1A
hosíi (Adj) is desirable 1B
  hosíi desu ka do you want it? 1B
hósiku (Adv of *hosíi*) 1B
  hósiku arimaséñ I don't want it 1B
hóteru hotel 1A
húite (G of *húku*) 5A
hukimásu (Pol Pres of *húku*) 5A
húku (II) blow [of the wind]
húne boat, ship 2B
hurimásu (Pol Pres of *húru*) 5A
húru (II) fall [of rain and snow] 5B
hútte (G of *húru*) 5A
huyú winter 5A
hyakusyóo farmer 3A
ié house 4B
íi (Adj) is good, is fine (same as *yói*) 5A
iie no 1A
ikága how? (same as *dóo*) 1A
  ikága desu ka how are you? 1A
ikimaséñ (Pol N of *iku*) 2B
ikimásita (Pol Past of *iku*) 2B
ikimasyóo (T of *iku*) 4B
iku (Irregular Verb) go
íma present time, now 4A
imaséñ (Pol N of *iru*) 2B
imásita (Pol Past of *iru*) 5B
imásu (Pol Pres of *iru*) 2B
  asoñde imasu is playing 4B
  hataraite imasu works 3A
inaka country [opposed to city] 3A

iriguti entrance, doorway 4A
iru (I) is there, is [of living beings]; used after a G in verb phrases 5B
isogimasyóo (T of *isógu*) 4B
isógu (II) hurry
isu chair 4A
isya doctor, physician 3B
itasimásite (in the set expression) 1A
  dóo itasimásite don't mention it 1A
ite (G of *iru*) 5B
itído once 1A
itte (G of *iu*) 1A
itte (G of *iku*) 3A
iu [pronounced *yuu*] (II) say
ka (P at end of a question) 1A
  ka . . . ka (in alternative questions) 2B
kaerimásita (Pol Past of *káeru*) 3A
káeru (II) return, go back
káette (G of *káeru*) 3A
kaimásita (Pol Past of *kau*) 3B
kamí paper 4A
kára (P after nouns) from 2A
  Beikoku kára from America 2A
  sore kara after that 3B
kára (P after G) after 3A
  tábete kara after eating 3A
kára (P after Plain Pres or Past) because 5B
  hataraitá kara because I worked 5B
kau (II) buy
kawakimásita (Pol Past of *kawáku*) 1B
  nódo ga kawakimásita I'm thirsty 1B
kawáku (II) grow dry
kaze wind 5A
kéredomo (P at end of a non-final clause) although 5B
  yókatta keredomo although it was good 5B
kí tree 4B
kimásita (Pol Past of *kúru*) 2A
kimásu (Pol Pres of *kúru*) 5A
kinóo yesterday 3A
kirai dislike, aversion 3A
  kirai désu [I] dislike it 3A
kisyá railroad train 2B
kodomo child 4B
koko this place, here 1A
komé uncooked rice 3A
koñbañ wa good evening 1A
koñna (Pre-noun) this kind of . . . 3A
koñniti wa good day, hello 1A
kono (Pre-noun) this . . . 1B
koobá factory 3A
koohíi coffee 1B
kore this thing, this one 1B
kosikakemasyóo (T of *kosikakéru*) 4B
kosikakéru (I) sit down
kosikákete (G of *kosikakéru*) 5B
kudasái please give me 1B
  mátti o kudasai please give me a match 1B
  mátte kudasai please wait 1A
kumóru (II) cloud up
kumótte (G of *kumóru*) 5A
  kumótte imasita was cloudy 5A
kúru (Irregular Verb) come 5B
kusuri medicine, drugs 3B
kusuriya drugstore, druggist 3B
kyóneñ last year 2B
kyóo today 4A
  kyóo wa (lit.) as for today 4A
kyúuzi waiter 3A
máde (P) to, up to, as far as 2A
  matí made as far as the town 2A
mádo window 4A
máe front 4A
máiniti every day 2B
massúgu straight 1A
matí town, city 2A
mátte (G of *mátu*) 1A
mátti match 1B
mátu (II) wait
migi right side 1A

- *míru* (I) see, look at
- *míte* (G of *míru*) 4B
- *mizikái* (Adj) is short 5A
- *mizíkakute* (G of *mizikái*) 5A
- *mizu* water 1B
- *mo* (P) also, too 4A
  - *tukue mo* a desk too 4A
  - *huyú ni mo* in winter too 5A
- *moo* more (additional) 1A
  - *moo itido* once more 1A
- *moraimásita* (Pol Past of *morau*) 3B
- *moratte* (G of *morau*) 3B
- *morau* (II) receive, get
- *móto* former time, formerly 4A
- *mótto* more (in degree) 1A
  - *mótto hakkíri* more clearly 1A
- *nagái* (Adj) is long 5A
- *nágakute* (G of *nagái*) 5A
- *náka* inside 4A
- *namae* name 2A
- *náñ* what? (same as *náni*) 1B
- *náni* what? (same as *náñ*) 4A
- *narimásita* (Pol Past of *náru*) 3B
  - *byooki ni narimásita* got sick 3B
- *narimásu* (Pol Pres of *náru*) 5A
  - *átuku narimasu* gets hot 5A
- *náru* (II) become, grow, get to be
- *natú* summer 5A
- *née* (P at end of sentence) hm? isn't it? 5A
- *nemásita* (Pol Past of *neru*) 3A
- *neru* (I) go to bed, go to sleep
- *ni* (P) in, at 1A; into, onto 4A
  - *koko ni* in this place, here 1A
  - *massúgu saki ni* straight ahead 1A
  - *byooki ni narimásita* got sick 3B
- *Nihóñ* Japan 2A
  - *Nihoñ no húne* Japanese ship 2A
- *Nihoñzíñ* a Japanese 2A
- *nikú* meat 1B
- *niwa* garden 4B
- *no* (P after a noun modifying another noun) 2A
  - *heitai no tabako* the soldier's cigarettes 2A
  - *watakusi no* my, mine 2A
  - *anó hito no* his, her, hers 2A
  - *Nihoñ no húne* Japanese ship 2A
  - *watakusi nó desu* it's mine 2B
- *nódo* throat 1B
  - *nódo ga kawakimásita* I'm thirsty 1B
- *nomimásita* (Pol Past of *nómu*) 3A
- *nómu* (II) drink
- *nóñde* (G of *nómu*) 3B
- *norimásu* (Pol Pres of *noru*) 4B
- *noru* (II) get on, ride
- *notte* (G of *noru*) 4B
- *o* (P to indicate direct object) 1B
  - *mátti o kudasai* please give me a match 1B
- *ohayoo gozaimasu* good morning 1A
- *okimásita* (Pol Past of *oku*) 4A
- *oku* (II) put, place, leave
- *onaka* stomach 1B
  - *onaka ga sukimásita* I'm hungry 1B
- *ookíi* (Adj) is large 4A
- *Oosaka* Osaka (a Japanese city) 2B
- *otya* tea 1B
- *páñ* bread 1B
- *ryooríya* restaurant 1A
- *sakana* fish 1B
- *sakanaya* fish store, fish dealer 3B
- *saki* the front, ahead 1A
  - *massúgu saki ni* straight ahead 1A
- *sakúbañ* last night 3B
- *samúi* (Adj) is cold 5A
- *sámukatta* (Past of *samúi*) 5B
- *sámuku* (Adv of *samúi*) 5A
- *sámukute* (G of *samúi*) 5A
- *-sañ* (bound form) Mr., Mrs., Miss 2A
  - *Tanaka-sañ* Mr. or Mrs. or Miss Tanaka 2A
  - *kusuriya-sañ* druggist

sañpo-simaséñ (Pol N of *sañpo-suru*) 5B
sañpo-simásu (Pol Pres of *sañpo-suru* 5B
sañpo-suru (Irregular Verb) take a walk
sayonára good-bye 1A
sigoto work (noun) 3A
simásu (Pol Pres of *suru*) 3A
siméru (I) shut, close
símete (G of *siméru*) 4B
siñbuñ newspaper 4A
siñdai bed 4A
sita a place below something 4A
site (G of *suru*) 3A
sóba a place near or beside something 4A
soko that place, there (near-by) 1A
soñna (Pre-noun) that kind of . . . 3A
sono (Pre-noun) that . . . (near-by) 1B
sóo that way, so 2A
  sóo desu that's right 2A
sóra sky 5A
sore that thing, that one (near-by) 1B
sóto outside 4B
súihei sailor [in the navy] 2A
sukí liking, fondness 3A
  sukí desu I like it 3A
sukimásita (Pol Past of *suku*) 1B
  onaka ga sukimásita I'm hungry 1B
suku (II) grow empty
súmu (II) live, dwell
súñde (G of *súmu*) 3A
suru (Irregular Verb) do
suzusíi (Adj) is cool 5A
suzúsikute (G of *suzusíi*) 5A
syokkoo mechanic 3A
syúziñ boss, proprietor 3B
tabako cigarette, tobacco 1B
tabemásita (Pol Past of *tabéru*) 3A
tabéru (I) eat
tábete (G of *tabéru*) 3A
taiheñ very much, very 5A
taitei usually 5A
Tanaka (a family name) 2A
tañsu bureau, chest of drawers 4A
Tároo (a given name for men) 2A
  Tanaka Tároo Taro Tanaka 2A
tatémono building 1B
teisyaba railroad station 1A
téñki weather 5A
tiisái (Adj) is small 4A
to door 4B
to (P between nouns) and 3A
to (P after nouns) with 5B
to (P at end of non-final clause) whenever, when, if 5B
tokidoki sometimes 3A
tokoro place 4A
tomodati friend 2A
tonari the adjoining place 3B
  tonari no hito neighbor 3B
Tookyoo Tokyo 2B
tukaréru (I) get tired 5B
tukárete (G of *tukaréru*) 5B
  tukárete iru be tired 5B
tukue desk 4A
tukurimásu (Pol Pres of *tukúru*) 3A
tukúru (II) make, raise
tyótto a bit, a moment 1A
ue top 4A
usiro a place behind something 4B
utí house, home 3A
wa (P to indicate topic of clause) 1A
  kore wa as for this 1B
  heya no náka ni wa in the room 4A
wakarimaséñ (Pol N of *wakáru*) 1A
wakarimásita (Pol Past of *wakáru*) 1A
wakarimásu (Pol Pres of *wakáru*) 1A
wakáru (II) be clear (hence, I understand)
warúi (Adj) is bad 5A
watakusi I, me 2A
Yamamoto (a family name) 2A
yamu (II) stop, cease

yañde (G of *yamu*) 5A
yasai vegetable 1B
yasumimásita (Pol Past of *yasúmu*) 3A
yasúmu (II) rest
yói (Adj) is good (same as *íi*)
yókatta (Past of *íi* or *yói*) 5B
Yokohama Yokohama 2B
yóku (Adv of *íi* or *yói*) 1A
  yóku wakarimásita I understood perfectly 1A
  yóku narimásita I got well 3B
  yóku arukimasu I often walk 4B
  áme ga yóku hurimasu it rains a lot 5A
yomimásu (Pol Pres of *yómu*) 5B
yómu (II) read
yóru night-time, night 5A
yukí snow 5A
yukkúri slowly 1A
zassi magazine 4A
zimúiñ office worker 3B
zimúsyo office 3B
zya arimaséñ (Pol N of *dá*) 2A
  sóo zya arimaséñ it's not so 2A
zidóosya automobile, car 2B

PART TWO

UNIT 7

COUNTING

To the Leader: This Unit is organized like the first five, except that the Pronunciation Practices are discontinued. This does not mean that you can forget about pronunciation from now on. It will be a good idea to turn back frequently to the Practices in the first five Units, and to drill on them until your Guide, or the group as a whole, is satisfied with the pronunciation of each member. Whenever a student has trouble with a particular sound, he should go back to the Practice where that sound is discussed, and should repeat the examples after the Guide or the phonograph records as often as he needs to. The Basic Sentences, of course, will continue to provide plenty of new material for pronunciation drill; but all the troublesome points have been covered in what you have already learned.

To save space, the remaining subdivisions of Sections A and B in each Unit will be somewhat condensed from now on. The Practice on the Basic Sentences and the Review of the Basic Sentences: Covering the English will be combined into a single division called Practice and Review. The Check-Up on the Exercise and the Review of the Basic Sentences: Covering the Japanese will be combined into a single division called Check-Up and Review. Since you already know what you are supposed to do at each step, these new headings will serve to remind you of the procedure you are to follow.

Instead of eight numbered subdivisions, each Section (A and B) from now on will have only five; but except for the omission of a separate Pronunciation Practice, the work in each Unit will be just the same as before.

SECTION A

1. Basic Sentences

Record 13A, beginning

ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE
1	*iti*	5	*go*	9	*ku*	12	*zyuuní*
2	*ní*	6	*rokú*	*or*	*kyúu*	20	*nízyuu*
3	*sañ*	7	*sití*	10	*zyúu*	21	*nízyuu ití*
4	*sí*	8	*hatí*	11	*zyuuití*	30	*sáñzyuu*

40	*yóñzyuu*	90	*kyúuzyuu*	500	*gohyakú*	thousand	*séñ*
50	*gozyúu*	100	*hyakú*	600	*roppyakú*	one thousand	*isséñ*
60	*rokuzyúu*	200	*nihyakú*	700	*sitihyakú*	ten thousand*	*máñ**
70	*sitizyúu*	300	*sáñbyaku*	800	*happyakú*		
80	*hatizyúu*	400	*yóñhyaku*	900	*kyúuhyaku*		

ENGLISH EQUIVALENTS	JAPANESE
store	*misé*
pencil	*eñpitu*
sell	*uru*
182. They sell pencils at this store.	*Kono misé de wa, eñpitu o utte imasu.*
pen	*péñ*
fountain pen	*mañnéñhitu*
writing paper (for letters)	*biñseñ*
envelope	*huutoo*
183. I bought both envelopes and books at this store.	*Huutoo mo, hóñ mo, kono misé de, kaimásita.*
show	*miséru* (I)
Record 13B, beginning	
184. Please show me [some] fountain pens.	*Dóozo, mañnéñhitu o, mísete kudasai.*
how much?	*íkura*
185. How much is this one?	*Kore wa, íkura desu ka?*
one yen (Japanese monetary unit)	*itíeñ*
three yen	*sañeñ*
four yen	*yóeñ*
186. It's five yen.	*Góeñ desu.*

*Not included on the phonograph record.

is high *or* is expensive	*takái*
187. This one's too expensive.	*Kore wa, añmari takái desu.*
is cheap	*yasúi*
188. Is that fountain pen cheap?	*Ano mañnéñhitu wa, yasúi desu ka?*
one sen (1/100 yen)	*isséñ*
two sen	*niséñ*
ten sen	*zisséñ*
189. It costs 2 yen 50 sen.	*Nieñ gozísseñ simasu.*
I guess I'll buy	*kaimasyóo*
190. I'll buy that one.	*Are o kaimasyóo.*
clerk (*or* salesman)	*teñiñ*
to the clerk	*teñiñ ni*
money	*okane*
pay	*haráu*
191. I paid the clerk the money.	*Teñiñ ni, okane o haraimásita.*
10-yen note	*zyuuéñsatu*
give	*yaru*
192. I gave the clerk a 10-yen note.	*Teñiñ ni, zyuuéñsatu o, yarimásita.*
change	*oturi*
give me	*kureru* (I)
193. The clerk gave me 7 yen 50 sen change.	*Teñiñ wa, oturi o, sitieñ gozísseñ kuremásita.*

2. Practice and Review

3. Notes

Note 7.1. Numerals

The Japanese counting system is simple. There are separate words for the numerals from 1 to 10. Above that, there are separate words only for certain multiples of 10: *hyakú* for 100, *séñ* for 1000, *máñ* for 10,000, and *óku* for a hundred million (10,000 × 10,000). The last of these is not given in the Basic Sentences.

All other numbers are expressed by combinations of these words. When *zyúu* (10), *hyakú* (100), *séñ* (1000), or *máñ* (10,000) has a smaller numeral BEFORE it, you MULTIPLY the two; *nízyuu* is 20 (2 × 10). When *zyúu*, *hyakú*, *séñ*, or *máñ* has a smaller numeral AFTER it, you ADD the two; *zyuuní* is 12 (10 + 2). When *zyúu*, *hyakú*, *séñ*, or *máñ* has one smaller numeral before it and another after it, you multiply by the first and add the second; *nízyuu ití* is 21 (2 × 10 + 1).

It is not enough for you to know the theory of how these numerals are combined. To be able to use them in conversation, you must practice them until you can rattle off any number without hesitation and without having to think first how it is put together. There is no way to become fluent in the use of numbers except by drilling on them.

Here is a list of numbers from 1 to 100. Read it over out loud several times, and then see how rapidly you can repeat the whole list without stumbling.

1	*ití*
2	*ní*
3	*sañ*
4	*sí; yóñ*
5	*go*
6	*rokú*
7	*sití*
8	*hatí*
9	*kyúu, ku*
10	*zyúu*
11	*zyuuití*
12	*zyuuní*
13	*zyúusañ*
14	*zyuusí*
15	*zyúugo*
16	*zyuurokú*
17	*zyuusití*
18	*zyuuhatí*
19	*zyúuku*
20	*nízyuu*
21	*nízyuu ití*
22	*nízyuu ní*
23	*nízyuu sañ*
24	*nízyuu sí*
25	*nízyuu go*
26	*nízyuu rokú*
27	*nízyuu sití*
28	*nízyuu hatí*
29	*nízyuu kú*
30	*sáñzyuu*
31	*sáñzyuu ití*
32	*sáñzyuu ní*
33	*sáñzyuu sañ*
34	*sáñzyuu sí*
35	*sáñzyuu go*
36	*sáñzyuu rokú*
37	*sáñzyuu sití*
38	*sáñzyuu hatí*
39	*sáñzyuu kú*
40	*yóñzyuu; sizyúu*
41	*yóñzyuu ití*
42	*yóñzyuu ní*
43	*yóñzyuu sañ*
44	*yóñzyuu yóñ*
45	*yóñzyuu go*
46	*yóñzyuu rokú*
47	*yóñzyuu sití*
48	*yóñzyuu hatí*

49	*yóñzyuu kú*
50	*gozyúu*
51	*gozyuu ití*
52	*gozyuu ní*
53	*gozyuu sañ*
54	*gozyuu sí*
55	*gozyuu go*
56	*gozyuu rokú*
57	*gozyuu sití*
58	*gozyuu hatí*
59	*gozyuu kú*
60	*rokuzyúu*
61	*rokuzyuu ití*
62	*rokuzyuu ní*
63	*rokuzyuu sañ*
64	*rokuzyuu sí*
65	*rokuzyuu go*
66	*rokuzyuu rokú*
67	*rokuzyuu sití*
68	*rokuzyuu hatí*
69	*rokuzyuu kú*
70	*sitizyúu*
71	*sitizyuu ití*
72	*sitizyuu ní*
73	*sitizyuu sañ*
74	*sitizyuu sí*
75	*sitizyuu go*
76	*sitizyuu rokú*
77	*sitizyuu sití*
78	*sitizyuu hatí*
79	*sitizyuu kú*
80	*hatizyúu*
81	*hatizyuu ití*
82	*hatizyuu ní*
83	*hatizyuu sañ*
84	*hatizyuu sí*
85	*hatizyuu go*
86	*hatizyuu rokú*
87	*hatizyuu sití*
88	*hatizyuu hatí*
89	*hatizyuu kú*
90	*kyúuzyuu, kuzyúu*
91	*kyúuzyuu ití*
92	*kyúuzyuu ní*
93	*kyúuzyuu sañ*
94	*kyúuzyuu sí*
95	*kyúuzyuu go*
96	*kyúuzyuu rokú*
97	*kyúuzyuu sití*
98	*kyúuzyuu hatí*
99	*kyúuzyuu kyúu*
100	*hyakú*

Two of the numerals occur in variant forms. The word for 4 is either *sí* or *yóñ;* the word for 9 is either *kyúu* or *ku*. *Sí* is used for 4 by itself, as in counting cadence; otherwise *sí* and *yóñ*, as well as *kyúu* and *ku*, are interchangeable. In particular combinations, one form or the other has come to be commonly used; you will have to learn each expression as you hear it. In a number like 44 or 99, where the same numeral appears twice, the same form is used both times: 44 is either *sizyuu sí* or *yóñzyuu yóñ;* 99 is either *kyúuzyuu kyúu* or *kuzyuu kú*.

Note 7.2. Thousands

1000	*séñ* or *isséñ*
2000	*niséñ*
3000	*sañzéñ*
4000	*yóñseñ*
5000	*goséñ*
6000	*rokuséñ*
7000	*sitiséñ*
8000	*hasséñ*
9000	*kyúuseñ* or *kuséñ*
10,000	*máñ* or *itímañ*

Notice the words for 1000, 3000, and 8000. They are not what you would expect as a result of combining *ití*, *sañ*, and *hatí* with *séñ*. For 10,000 there is a separate word, *máñ*.

In English, we can express the number 1400 either as 'fourteen hundred' or as 'one thousand four hundred'. In Japanese it is always *séñ* (or *isséñ*) *yóñhyaku*. 2800 ('twenty-eight hundred' or 'two thousand eight hundred') is always *niséñ happyakú*. Any number below 10,000 is broken up into so-many thousands, so-many hundreds, so-many tens, and so-many units. If you go above 10,000, you start the breakdown with so-many ten thousands.

Test yourself by saying these numbers and a few others in Japanese: 1500; 2304; 3659; 4870; 5422; 6041; 7230; 8168; 9915; 10,450; 12,669; 37,402; 82,344.

Note 7.3. Arithmetic

The following sentences illustrate the usual way of asking and answering questions about addition, subtraction, multiplication, and division. The sentences are given here just as if they were Basic Sentences. You should learn them and use them as models in drilling on the use of numbers.

	to 6	*rokú ni*
	add	*tasu*
	if you add 4	*sí o tasu to*
	how many?	*íkutu*
	how many does it become?	*íkutu ni narimásu ka*
(a)	How much is 6 plus 4?	*Rokú ni sí o tasu to, íkutu ni narimásu ka?*
	it becomes 10	*zyúu ni narimasu*
(b)	6 plus 4 is 10.	*Rokú ni sí o tasu to, zyúu ni narimasu.*
	from 6	*rokú kara*
	subtract	*hiku*
(c)	How much is 6 minus 4?	*Rokú kara sí o hiku to, íkutu ni narimásu ka?*
(d)	6 minus 4 is 2.	*Rokú kara sí o hiku to, ní ni narimasu.*
	multiply	*kakéru* (I)
(e)	How much is 6 times 4?	*Rokú ni sí o kakéru to, íkutu ni narimásu ka?*
(f)	6 times 4 is 24.	*Rokú ni sí o kakéru to, nízyuu sí ni narimasu.*

by 6 *rokú de*
divide *waru*
(g) How much is 30 divided by 6? *Sáñzyuu o rokú de waru to, íkutu ni narimásu ka?*
(h) 30 divided by 6 is 5. *Sáñzyuu o rokú de waru to, go ni narimasu.*

Note 7.4. Counters

In arithmetic problems, the numerals do not refer to anything in particular. When you say that 6 plus 4 is 10, you don't mean 10 books or 10 buildings or 10 people—just the abstract value 10. Most of the time, however, you use numerals to refer to particular objects or to particular units of money, time, distance, and the like.

When Japanese numerals refer to something real or to a particular kind of unit, they are not used by themselves as they are in the sentences in the preceding Note. Instead, they are combined with various special bound forms referring to the kind of object or unit that you are counting. Such a bound form is called a COUNTER. To speak of 2 yen, 2 hours, 2 months, 2 books, 2 automobiles, and so on, you use the same numeral for 2 (*ní*), but you tack on to it various counters to fit the different units or objects you are talking about.

From here on, the word NUMBER will be used to mean a compound consisting of a numeral or a string of numerals with a counter tacked on to the end.

Note 7.5. Counters for money

186. It's five yen. *Góeñ desu.*
189. It costs 2 yen 50 sen. *Nieñ gozísseñ simasu.*
193. The clerk gave me 7 yen 50 sen change. *Teñiñ wa, oturi o sitieñ gozísseñ kuremásita.*

The yen is the unit of Japanese currency; a sen is one-hundredth of a yen. Before the war, the par value of the yen was about 23 cents; its present value is much less. In buying power, the yen and the dollar are about equal: one yen in Japan will buy as much as one dollar in America.

In English, the expression 'five dollars' is two separate words; the Japanese expression *góeñ* (meaning 'five yen') is a single word, made up of the numeral *go* and the counter *-eñ*. In the same way, 'fifty cents' is two words, but *gozísseñ* (meaning 'fifty sen') is one word, made up of the numerals *go* and *zyúu* and the counter *-señ*. Any number referring to money (so-and-so-many yen or sen) has one of these counters at the end. The following lists give you various numbers of this kind. You should read them over several times out loud, and then try to repeat them from memory.

1 yen	*itíeñ*	1 sen	*isséñ*
2 yen	*níeñ*	2 sen	*niséñ*
3 yen	*sañeñ*	3 sen	*sañséñ*
4 yen	*yóeñ*	4 sen	*yóñseñ*
5 yen	*góeñ*	5 sen	*goséñ*
6 yen	*rokúeñ*	6 sen	*rokuséñ*
7 yen	*sitíeñ*	7 sen	*sitiséñ*
8 yen	*hatíeñ*	8 sen	*hasséñ*
9 yen	*kyúueñ*	9 sen	*kyúuseñ*
10 yen	*zyúueñ*	10 sen	*zisséñ*
11 yen	*zyuuitíeñ*	11 sen	*zyuuísseñ*
12 yen	*zyuuníeñ*	12 sen	*zyuuníseñ*
13 yen	*zyuusáñeñ*	13 sen	*zyuusáñseñ*
14 yen	*zyuuyóeñ*	14 sen	*zyuuyóñseñ*
15 yen	*zyúugoeñ*	15 sen	*zyúugoseñ*
20 yen	*nízyuueñ*	20 sen	*nízisseñ*
21 yen	*nízyuu itíeñ*	21 sen	*nízyuu ísseñ*
22 yen	*nízyuu níeñ*	22 sen	*nízyuu níseñ*
23 yen	*nízyuu sáñeñ*	23 sen	*nízyuu sáñseñ*
25 yen	*nízyuu góeñ*	25 sen	*nízyuu góseñ*
30 yen	*sáñzyuueñ*	30 sen	*sáñzisseñ*
40 yen	*yóñzyuueñ*	40 sen	*yóñzisseñ*
100 yen	*hyakueñ*	60 sen	*rokuzísseñ*
110 yen	*hyaku zyúueñ*	75 sen	*sitizyuu góseñ*
115 yen	*hyaku zyúugoeñ*	80 sen	*hatizísseñ*

Notice that in the number for 4 yen (also 14 yen, etc.), the numeral for 4 is *yo-*. This form of the numeral, unlike *sí* and *yóñ*, is never used by itself. In the list of numbers with the counter *-señ*, some of the words are different from what you might expect. Until you are more familiar with the way numbers are built up, you had better simply memorize the list. It happens that the counter for sen is the same as the numeral for 1000. A number like *niséñ* can mean either 'two sen' or '2000'; but the rest of the sentence or the general situation will usually make it clear which one you mean.

To express a sum of money partly in yen, partly in sen (for instance 2 yen 50 sen), you simply use two numbers one after the other. Look back at the expressions in sentences 189 and 193.

Before the war, the following coins and bills were in circulation in Japan. You need not memorize these words now; they are listed here in case you need to use them.

Coins	
isseñdóoka	1 sen (copper)
goseñhakudoo	5 sen (nickel)
zisseñhakudoo	10 sen (nickel)
nizisseñgíñka	20 sen (silver)
gozisseñgíñka	50 sen (silver)

Bills	
gozisséñsatu	50 sen
itiéñsatu	1 yen
goéñsatu	5 yen
zyuuéñsatu	10 yen
nizyuuéñsatu	20 yen
gozyuuéñsatu	50 yen
hyakuéñsatu	100 yen

Note 7.6. Asking the price

185. How much is this one? *Kore wa, íkura desu ka?*
186. It's five yen. *Góeñ desu.*
189. It costs 2 yen 50 sen. *Nieñ gozísseñ simasu.*

The difference between *désu* in sentence 186 and *simásu* in sentence 189 is reflected in the English equivalents. These two ways of talking about the price mean the same thing, just as they do in English. It doesn't matter whether you ask *Íkura desu ka?* or *Íkura simásu ka?*, or whether you answer *Góeñ desu* or *Góeñ simasu*. The expressions with *désu* are more common.

Note 7.7. Particles *mo . . . mo*

183. I bought both envelopes and books at this store. *Huutoo mo, hóñ mo, kono misé de kaimásita.*

When two nouns in the same clause—let's call them A and B—are both followed by the particle *mo*, the expression *A mo B mo* means 'both A and B' if the predicate is affirmative, or 'neither A nor B' if the predicate is negative.

The double *mo* is a more emphatic way of connecting two nouns than the particle *to* (Note 3.2). Sentence 183 implies that you wouldn't ordinarily expect to buy envelopes and books at the same store; the use of *huutoo mo hóñ mo* emphasizes the connection between *huutoo* and *hóñ*, and suggests that the connection is for some reason worthy of special notice. If you were saying that you had bought envelopes and stationery at the same store—two things that you would expect to find in the same place—you would say,

(a) I bought envelopes and stationery at this store. *Huutoo to biñseñ o, kono misé de kaimásita.*

In sentence (a), notice that *biñseñ* has the particle *o*, but that there is no *o* in sentence 183. As you already know (Note 5.3), the particles *ga* and *o* are not used along with *mo*.

Additional examples:

(b) There are neither pencils nor fountain pens in this store. *Kono misé ni wa, eñpitu mo mañnéñhitu mo arimaséñ.*
(c) I don't want either meat or fish. *Nikú mo sakana mo hósiku arimaséñ.*

(d) There are both Englishmen and Japanese living in this house.	*Eikokúziñ mo Nihoñzíñ mo, kono utí ni suñde imasu.*
(e) Please close both the door and the window.	*To mo mádo mo símete kudasai.*
(f) In American drugstores they sell both drugs and magazines.	*Beikoku no kusuriya de, kusuri mo zassi mo utte imasu.*

Note 7.8. Recipient with particle *ni*

191. I paid the clerk the money.	*Teñiñ ni okane o haraimásita.*
192. I gave the clerk a 10-yen bill.	*Teñiñ ni, zyuuéñsatu o yarimásita.*

Before a verb meaning 'give' or 'pay' or 'lend' or 'show' or the like, the recipient of the action is denoted by a noun with *ni*. The recipient is the person to whom something is given or paid or lent or shown.

Additional examples:

(a) I paid the money to my friend.	*Tomodati ni okane o haraimásita.*
(b) I showed the child a magazine.	*Kodomo ni zassi o misemásita.*
(c) I gave the office clerk my pencil.	*Zimúiñ ni, watakusi no eñpitu o yarimásita.*
(d) I gave the kid a dime.	*Kodomo ni zisséñ yarimásita.*
(e) Please show me your room.	*Dóozo, watakusi ni anáta no heyá o mísete kudasai.*

Note 7.9. Verbs for giving

192. I gave the clerk a 10-yen bill.	*Teñiñ ni, zyuuéñsatu o yarimásita.*
193. The clerk gave me 7 yen 50 sen change.	*Teñiñ wa, oturi o sitieñ gozísseñ kuremásita.*

Yaru and *kureru* both mean 'give', but they are used in different situations. *Yaru* always means 'give to somebody else (not to me)'; *kureru* usually but not always means 'give me'.

Suppose that A IS TALKING TO B; C and D are two other people. Seven different situations are possible, as shown in the following lists. An arrow means that one person gives something to another person; the arrow points away from the giver.

A uses *yaru:*	A uses *kureru:*
1. A ⟶ B	5. A ⟵ B
2. A ⟶ C	6. A ⟵ C
3. B ⟶ C	7. B ⟵ C
4. C ⟶ D	

These seven situations are illustrated in sentences (a) through (g). Notice that the phrase *watakusi ni* is not used in (e) and (f), since the verb *kureru* here means 'give me' all by itself.

(a) I'll give you a book.	*Watakusi wa anáta ni hóñ o yarimasyóo.*
(b) I gave the sailor a book.	*Watakusi wa súihei ni hóñ o yarimásita.*
(c) Did you give the sailor a book?	*Anáta wa súihei ni hóñ o yarimásita ka?*
(d) The clerk gave the sailor a book.	*Teñiñ wa súihei ni hóñ o yarimásita.*
(e) Did you give me this book?	*Anáta wa kono hóñ o kuremásita ka?*
(f) The clerk gave me a book.	*Teñiñ wa hóñ o kuremásita.*
(g) Did the clerk give you a book?	*Teñiñ wa anáta ni hóñ o kuremásita ka?*

In situations 1, 5, and 7, you would ordinarily use *yaru* and *kureru* only if the person to whom you are talking is a close friend or a younger member of your family. If he is anyone to whom you want to be polite, you use other verbs for giving, to be introduced later.

Additional examples:

(h) I gave my friend a book and a magazine.	*Tomodati ni hóñ to zassi o yarimásita.*
(i) Mr. Tanaka gave the soldier a cigarette.	*Tanaka-sañ wa, heitai ni tabako o yarimásita.*
(j) The sailor gave me a match.	*Súihei wa mátti o kuremásita.*
(k) I gave the waiter a 5-yen bill.	*Kyúuzi ni goéñsatu o yarimásita.*

(l) I gave [some] stationery and envelopes to the office clerks.	*Zimúiñ ni biñseñ to huutoo o yarimásita.*
(m) Mr. Yamamoto gave me a pencil.	*Yamamoto-sañ wa eñpitu o kuremásita.*
(n) I gave the child some bread.	*Kodomo ni páñ o yarimásita.*
(o) Did you give Taro [any] stationery?	*Anáta wa, Tároo ni biñseñ o yarimásita ka?*
(p) The Englishman gave me his fountain pen.	*Eikokúziñ wa, mañnéñhitu o kuremásita.*
(q) He gave the mechanic 15 sen change.	*Syokkoo ni oturi o zyúugoseñ yarimásita.*
(r) The boss gave me [some] money.	*Syúziñ wa okane o kuremásita.*
(s) I gave the waiter (money in the amount of) 50 sen.	*Kyúuzi ni okane o gozísseñ yarimásita.*

Note 7.10. Tentative to express future action

190. I'll buy that one.	*Are o kaimasyóo.*

The tentative form of a verb (ending in *-masyóo*) has two uses. It means either 'let's do so-and-so' or 'I guess I'll do so-and-so'. In the second meaning, it implies that the speaker is just making up his mind to do something.

The action denoted by a tentative verb is always one that the speaker himself decides to perform, either alone (I'll do it) or together with someone else (let's do it). In either case, the action lies in the future and depends on the speaker's own will.

Additional examples:

(All of these sentences could correspond also to English equivalents with 'let's do so-and-so'.)

(a) I'll go to the country by car.	*Inaka e zidóosya de ikimasyóo.*
(b) I guess I'll go back home and rest up.	*Utí e káette, yasumimasyóo.*
(c) After (eating) dinner, I'll read a magazine.	*Góhañ o tábete kara, zassi o yomimasyóo.*
(d) I'm hungry, so I guess I'll go to a restaurant and eat (a meal).	*Onaka ga suitá kara, ryooríya e itte, góhañ o tabemasyóo.*
(e) I'll go into the next room.	*Tonari no heya no náka e hairimasyóo.*
(f) I'll go to the bookstore and buy [some] books and magazines.	*Hóñya e itte, hóñ to zassi o kaimasyóo.*

(g) I'm going to go [out] under the tree in the garden and take it easy.	*Niwa no kí no sita e itte yasumimasyóo.*
(h) I'm tired, so I'll take a streetcar and go back home.	*Tukáreta kara, déñsya ni notte, utí e kaerimasyóo.*
(i) It's cold, so I'll shut the window.	*Samúi kara, mádo o simemasyóo.*
(j) I'm thirsty, so I guess I'll have some beer.	*Nódo ga kawáita kara, bíiru o nomimasyóo.*

4. Exercise

A. Answer the following questions in Japanese. Use complete sentences. Make up the answers in your head, and say them out loud. Do not write anything down.

1. *Kono eñpitu wa, zisséñ desita. Teñiñ ni gozísseñ yarimásita. Oturi o íkura moraimásita ka?*
2. *Kono hóñ wa, nieñ nízyuu góseñ desita. Teñiñ ni sañeñ yarimásita. Oturi o íkura moraimásita ka?*
3. *Biñseñ to huutoo wa, itieñ gozísseñ simasita. Biñseñ wa, kyuuzísseñ desita. Huutoo wa, íkura desita ka?*
4. *Siñbuñ wa, goséñ desita. Kodomo ni gozísseñ yarimásita. Oturi o íkura kuremásita ka?*
5. *Kono tabako wa, zyuusitíseñ desita. Oturi o sáñzyuu sáñseñ moraimásita. Tabakoya ni íkura yarimásita ka?*
6. *Kono nikú to yasai ya bíiru wa, itíeñ sitizyuu góseñ desita. Oturi o nízyuu góseñ moraimásita. Kyúuzi ni íkura yarimásita ka?*
7. *Kono kusuri wa, nieñ gozísseñ desita. Kusuriya kára, oturi o nieñ gozísseñ moraimásita. Íkura yarimásita ka?*
8. *Sakanaya ni itíeñ yarimásita. Oturi o nízyuu rokuséñ moraimásita. Sakana wa, íkura desita ka?*
9. *Maññéñhitu o kaimásita. Teñiñ ni góeñ yarimásita. Oturi o nieñ moraimásita. Maññéñhitu wa, íkura desita ka?*
10. *Kyúuzi ni itíeñ yarimásita. Oturi o gozyuu góseñ moraimásita. Bíiru wa, íkura desita ka?*

B. In Note 7.3, you found some sample sentences showing how to ask and answer questions about arithmetic. Study sentences (a), (b), (c), and (d), and then practice them by performing out loud the following problems in addition and subtraction.

1. *Nízyuu ni rokú o tasu to, íkutu ni narimásu ka?*
2. *Zyuusí kara rokú o hiku to, íkutu ni narimásu ka?*
3. *Zyuuhatí ni zyuusití o tasu to, íkutu ni narimásu ka?*
4. *Nízyuu go kara hatí o hiku to, íkutu ni narimásu ka?*
5. *Sáñzyuu hatí ni gozyuu ití o tasu to, íkutu ni narimásu ka?*

6. *Yóñzyuu rokú kara zyúusañ o hiku to, íkutu ni narimásu ka?*

7. *Kyúuzyuu sañ ni hatizyuu ití o tasu to, íkutu ni narimásu ka?*

8. *Hatizyuu sití kara sáñzyuu ní o hiku to, íkutu ni narimásu ka?*

9. *Yóñzyuu rokú ni yóñzyuu ní o tasu to, íkutu ni narimásu ka?*

10. *Sáñzyuu kú kara nízyuu gó o hiku to, íkutu ni narimásu ka?*

11. *Hyaku nízyuu ni sáñzyuu o tasu to, íkutu ni narimásu ka?*

12. *Hyaku sitizyuu sáñ kara kyúuzyuu ití o hiku to, íkutu ni narimásu ka?*

13. *Sáñbyaku yóñzyuu rokú ni, nihyaku gozyuu sí o tasu to, íkutu ni narimásu ka?*

14. *Gohyaku rokuzyuu sí kara, nihyaku gozyuu sáñ o hiku to, íkutu ni narimásu ka?*

15. *Happyaku hatizyuu hatí ni, sáñbyaku sáñzyuu sáñ o tasu to, íkutu ni narimásu ka?*

16. *Kyúuhyaku kyúuzyuu rokú kara, happyaku nízyuu gó o hiku to, íkutu ni narimásu ka?*

17. *Isséñ kyúuhyaku rokuzyuu sí ni, niséñ roppyaku gozyuu ití o tasu to, íkutu ni narimásu ka?*

18. *Niséñ sitihyakú zyúu kara, séñ roppyakú sáñzyuu kú o hiku to, íkutu ni narimásu ka?*

19. *Sañzéñ gozyuu rokú ni, niséñ hyaku nízyuu ní o tasu to, íkutu ni narimásu ka?*

20. *Hasséñ hyaku sáñ kara, sañzéñ rokuzyuu hatí o hiku to, íkutu ni narimásu ka?*

C. Practice counting out loud from 1 to 150. Count first by ones, then by twos, then by threes, and so on. Count as fast as you can, and practice until you can rattle off any number that comes into your head without having to stop first to think how it is put together.

If your group likes to play games, you can turn this practice into a game of Buzz. First decide on a number —say 7. Then count in Japanese as fast as you can; but every time you come to a number that can be divided by 7, or that contains the number 7 (*sití*), you skip that number and say "Buzz" instead. The player who can count from 1 to 150 in this way with the fewest slips wins.

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 13B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
watch *or* clock	*tokei*
have *or* hold *or* own	*mótu*
194. Have you got a watch?	*Anáta wa, tokei o mótte imasu ka?*
195. What time is it?	*Náñzi desu ka?*
1 o'clock	*itízi*
4 o'clock	*yózi*
196. It's five o'clock.	*Gózi desu.*
a.m. (*lit.* forenoon)	*gózeñ*
p.m. (*lit.* afternoon)	*gógo*
197. It's nine a.m.	*Gózeñ, kúzi desu.*

Record 14A, beginning

ENGLISH EQUIVALENTS	JAPANESE
198. It's half past ten.	*Zyuuzi-háñ desu.*
how many hours?	*nañzíkañ*
199. From eleven a.m. to three p.m., how many hours are there?	*Gózeñ zyuuitízi kara, gógo sáñzi made, / nañzíkañ arimásu ka?*
1 hour	*itizíkañ*
9 hours	*kuzíkañ*
200. There are four hours.	*Yozíkañ arimasu.*
how many minutes?	*náñpuñ*
201. How many minutes are there in one hour?	*Itizíkañ ni wa, náñpuñ arimásu ka?*

1 minute	*íppuñ*
2 minutes	*níhuñ*
3 minutes	*sáñpuñ*
4 minutes	*yóñpuñ*
5 minutes	*góhuñ*
6 minutes	*róppuñ*
7 minutes	*sitíhuñ*
8 minutes	*háppuñ*
9 minutes	*kyúuhuñ*
10 minutes	*zíppuñ*
202. There are sixty minutes in an hour.	*Itizíkañ ni wa, rokuzíppuñ arimasu.*
203. It's ten minutes before six.	*Rokúzi, zippúñ máe desu.*
204. It's five minutes after eight.	*Hatízi, gohúñ sugí desu.*
205. It's 9:34 p.m.	*Gógo, kúzi sáñzyuu yóñpuñ desu.*
this year	*kotosi*
what year? *or* how many years?	*náññeñ*
206. What year is it this year?	*Kotosi wa, náññeñ desu ka?*
1 year *or* the year 1	*itíneñ*
4 years *or* the year 4	*yoneñ**
207. It's 1944.	*Séñ kyúuhyaku yóñzyuu yóññeñ desu.*
how many months?	*nañkágetu*
208a. How many months are there in a year?	*Itíneñ ni wa, nañkágetu arimásu ka?*
1 month	*ikkágetu*
2 months	*nikágetu*
4 months	*yoñkágetu*
6 months	*rokkágetu*

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* Both *yoneñ* and *yóññeñ* are used. The second form appears in sentence 207.

8 months	*hakkágetu*
10 months	*zikkágetu*
208b. There are twelve months in a year.	*Iíneñ ni wa, zyuunikágetu arimasu.*

Record 14B, beginning

209. What month is it?	*Náñgatu desu ka?*
January (1st month)	*Itigatú*
April (4th month)	*Sigatú*
September (9th month)	*Kúgatu*
210. It's November.	*Zyuuitigatú desu.*
how many weeks?	*nañsyúukañ*
211a. How many weeks are there in one month?	*Ikkágetu ni wa, nañsyúukañ arimásu ka?*
1 week	*issyúukañ*
2 weeks	*nisyúukañ*
8 weeks	*hassyúukañ*
10 weeks	*zissyúukañ*
211b. There are four weeks.	*Yoñsyúukañ arimasu.*
212. What day of the week is it?	*Nañyóobi desu ka?*
Sunday	*Nitiyóobi*
Monday	*Getuyóobi*
Tuesday	*Kayóobi*
Wednesday	*Suiyóobi*
Thursday	*Mokuyóobi*
Friday	*Kiñyóobi*
Saturday	*Doyóobi*

at what time?	*náñzi ni*
leave (for a trip)	*tátu*
213. What time are you leaving?	*Anáta wa, náñzi ni tatimásu ka?*
the 2:30 train	*nizi-háñ no kisyá*
214. I'm leaving by the 2:30 train.	*Nizi-háñ no kisyá de tatimasu.*
arrive	*túku*
215. I'll get to Tokyo at 4:35.	*Tookyoo e, yózi sáñzyuu góhuñ ni tukimasu.*
about 2 hours	*nizikañ-gúrai*
take (time)	*kakáru*
216. It takes about two hours.	*Nizikañ-gúrai kakarimasu.*
about 5 o'clock	*gozi-góro*
217. I usually arrive at the hotel at about five o'clock.	*Taitei, gozi-góro ni, hóteru e tukimasu.*
be late	*okureru* (I)
218. Yesterday the train left here late, so I got to Tokyo at 5:30.	*Kinoo, kisyá ga, koko o okurete déta kara, / Tookyoo e, gozi-háñ ni tukimásita.*

Record 15A, beginning

2 or 3 hours	*nisañzíkañ*
219. It takes two or three hours from here to Tokyo by train.	*Koko kara Tookyoo máde, kisyá de nisañzíkañ kakarimasu.*

2. Practice and Review

3. Notes

Note 7.11. Counters for units of time

The Basic Sentences introduce seven new counters, all referring to various units of time. These are bound forms, tacked on to the end of a numeral or a string of numerals. To complete the set, you should also know the counter for seconds; this is *-byoo*. Here are the eight counters with the numeral ***ní*** (2):

nízi	2 o'clock	***nisyúukañ***	2 weeks
níneñ	2 years *or* the year 2	***nizíkañ***	2 hours
Nigatu	February (2nd month)	***níhuñ***	2 minutes
nikágetu	2 months	***níbyoo***	2 seconds

The counter *-zi* is used in telling what time it is. The counter ***-neñ*** is used both in telling what year it is and in telling how many years you are talking about. The counter *-gatu* is used in naming months. All the other counters are used in telling how many units of time (months, weeks, hours, minutes, or seconds) you are talking about.

The following lists give the numbers from 1 to 12 with each of these eight counters. Numbers with *-zi* and *-gatu* naturally do not go beyond 12. Continue the other six series by yourself, out loud, so as to get additional practice in the use of numbers. Carry the numbers with ***-neñ*** up to 100, the ones with ***-kágetu***, ***-syúukañ***, and ***-zíkañ*** up to 24, and the ones with *-ḣuñ* and *-byoo* up to 60.

itízi	*itíneñ*	*Itigatú*	*ikkágetu*
nízi	*níneñ*	*Nigatu*	*nikágetu*
sáñzi	*sañneñ*	*Sáñgatu*	*sañkágetu*
yózi	*yoneñ, yóñneñ*	*Sigatú*	*yoñkágetu*
gózi	*goneñ*	*Gógatu*	*gokágetu*
rokúzi	*rokúneñ*	*Rokugatú*	*rokkágetu*
sitízi	*sitíneñ*	*Sitigatú*	*sitikágetu*
hatízi	*hatíneñ*	*Hatigatú*	*hakkágetu*
kúzi	*kuneñ*	*Kúgatu*	*kukágetu*
zyúuzi	*zyúuneñ*	*Zyuugatú*	*zikkágetu*
zyuuitízi	*zyuuitíneñ*	*Zyuuitigatú*	*zyuuikkágetu*
zyuunízi	*zyuuníneñ*	*Zyuunigatú*	*zyuunikágetu*

issyúukañ	*itizíkañ*	*íppuñ*	*itíbyoo*
nisyúukañ	*nizíkañ*	*níhuñ*	*níbyoo*
sañsyúukañ	*sañzíkañ*	*sáñpuñ*	*sáñbyoo*
yoñsyúukañ	*yozíkañ*	*yóñpuñ*	*yóñbyoo*
gosyúukañ	*gozíkañ*	*góhuñ*	*góbyoo*
rokusyúukañ	*rokuzíkañ*	*róppuñ*	*rokúbyoo*
sitisyúukañ	*sitizíkañ*	*sitíhuñ*	*sitíbyoo*
hassyúukañ	*hatizíkañ*	*háppuñ*	*hatíbyoo*
kyuusyúukañ	*kuzíkañ*	*kyúuhuñ*	*kyúubyoo*
zissyúukañ	*zyuuzíkañ*	*zíppuñ*	*zyúubyoo*
zyuuissyúukañ	*zyuuitizíkañ*	*zyuuíppuñ*	*zyuuitíbyoo*
zyuunisyúukañ	*zyuunizíkañ*	*zyuuníhuñ*	*zyuuníbyoo*

Note 7.12. Changes in numerals and counters

Most of the numbers listed in the preceding Note are just what you would expect as the result of combining the numerals *ití*, *ní*, *sañ*, and so on, with the various counters; but certain numbers are different from what you might expect. These include:

ikkágetu	*íppuñ*	*issyúukañ*
rokkágetu	*róppuñ*	*hassyúukañ*
hakkágetu	*háppuñ*	*zissyúukañ*
zikkágetu	*zíppuñ*	

Similar changes in the numeral take place when the counter begins with *t*. You have not met any counters of this kind yet, but for the sake of completeness they will be included in the following rules.

Before a counter beginning with *k*, *h*, *s*, or *t*, the numerals *ití* (1), *hatí* (8), and *zyúu* (10) appear in a changed form; before a counter beginning with *k* or *h*, the numeral *rokú* (6) is also changed. The following table shows what happens:

ití	changes to *ik-*	before a counter beginning with *k.*
rokú	changes to *rok-*	
hatí	changes to *hak-*	
zyúu	changes to *zik-*	

ití	changes to *ip-*	before a counter beginning with *h*, and the *h* of the counter changes to *p*.
rokú	changes to *rop-*	
hatí	changes to *hap-*	
zyúu	changes to *zip-*	

ití	changes to *is-*	before a counter beginning with *s.*
hatí	changes to *has-*	
zyúu	changes to *zis-*	

ití	changes to *it-*	before a counter beginning with *t.*
hatí	changes to *hat-*	
zyúu	changes to *zit-*	

All of these changes result in a double consonant: *kk, pp, ss,* or *tt.* Since they take place automatically whenever the counter begins with *k, h, s,* or *t*, it will not be necessary to comment on them when you meet numbers with other counters later on. For instance, the explanation of the forms *issyúukañ*, *hassyúukañ*, and *zissyúukañ* accounts also for the forms *isséñ*, *hasséñ*, and *zisséñ* listed in Note 7.5.

Before the numerals *hyakú* (100) and *séñ* (1000), the words for 1, 6, and 8 undergo the same changes as before a counter beginning with *h* or *s*. This accounts for the forms *roppyakú* (600), *happyakú* (800), *isséñ* (1000), and *hasséñ* (8000).

After the numeral *sañ* (3), the initial sound of some counters is changed: *k* changes to *g*, *h* to *b*, and *s* to *z*. These changes, however, are unpredictable; they take place in some counters but not in others. To make sure that you get the words right, you must simply learn each form as you hear it. So far you have had no examples of these changes in any counters, but the forms *sáñbyaku* (300) and *sañzéñ* (3000), with *-byaku* and *-zeñ* instead of *hyakú* and *séñ*, illustrate the same thing.——Notice that these changes in the counter, when they occur, come only after the numeral *sañ*.

The two words *sáñpuñ* (3 minutes) and *yóñpuñ* (4 minutes) are irregular. They do not fit into any larger group, and must be learned as separate forms.

Note 7.13. Approximate numbers

219. It takes two or three hours from here to Tokyo by train.	*Koko kara Tookyoo máde, kisyá de nisañzíkañ kakarimasu.*

Nisañzíkañ means 'about 2 or 3 hours'; it is made up of the numerals *ní* and *sañ* plus the counter *-zíkañ*. To make up an approximate number of this kind, you combine two consecutive numerals with a single counter. Here are some more examples:

itiníeñ	1 or 2 yen	*goróppuñ*	5 or 6 minutes
nisañseñ	2 or 3 sen	*rokusitizíkañ*	6 or 7 hours
sañyoneñ	3 or 4 years	*sitihakkágetu*	7 or 8 months
sigobyoo	4 or 5 seconds	*hakkusyúukañ*	8 or 9 weeks

The measure *-zi* is not used in combinations of this kind. Notice that the two numerals are always consecutive; you do not combine 2 and 4, or 3 and 5.

There are also approximate numbers of higher rank, made by combining two consecutive numerals with *zyúu*, *hyakú*, or *séñ*. Here are some samples:

zyuunisañzíkañ	12 or 13 hours
sañyoñzyuubyoo	30 or 40 seconds
hatizyuu gorokuneñ	85 or 86 years
sigohyaku	four or five hundred
sitihasseñ	seven or eight thousand

Additional examples:

(a) From Osaka (to) here takes 4 or 5 hours by plane.	*Oosaka kara koko máde, hikóoki de sigozíkañ kakarimasu.*
(b) This fountain pen must be 7 or 8 yen.	*Kono mañnéñhitu wa sitihatíeñ desyoo.*
(c) I read (a book) today for 5 or 6 hours.	*Kyóo wa, gorokuzíkañ hóñ o yomimásita.*
(d) The train left 2 or 3 minutes late.	*Kịsyá wa nisáñpuñ okurete demásita.*
(e) I'll rest up in my friend's house in the country for 2 or 3 weeks.	*Inaka no tomodati no utí de, nisañsyúukañ yasumimasyóo.*

Note 7.14. Interrogative numbers

195. What time is it?	*Náñzi desu ka?*
199. How many hours are there?	*Nañzíkañ arimásu ka?*
201. How many minutes are there in one hour?	*Itizíkañ ni wa, náñpuñ arimásu ka?*
206. What year is it this year?	*Kotosi wa, náñneñ desu ka?*
208a. How many months are there in a year?	*Itíneñ ni wa, nañkágetu arimásu ka?*
209. What month is it?	*Náñgatu desu ka?*
211a. How many weeks are there in one month?	*Ikkágetu ni wa, nañsyúukañ arimásu ka?*

An interrogative number is made up of *nañ-* plus a counter; it means either 'how many (of the units referred to by the counter)?' or 'which one (of these units)?'. For instance, *nañkágetu* means 'how many months?', *náñgatu* means 'which month?', and *náñneñ* means either 'how many years?' or 'which year?'.

The bound form *nañ-* has the same effect on the initial sound of the counter as the numeral *sañ* (Note 7.12). Notice the change of *h* to *b* in *náñbyaku* 'how many hundreds?' and the change of *s* to *z* in *nañzéñ* 'how many thousands?' (compare *sáñbyaku* '300' and *sañzéñ* '3000').

Besides the interrogative numbers mentioned so far, you can also say *nañeñ* for 'how many yen?' and *nañséñ* for 'how many sen?'.

The names of the days of the week (*Nitiyóobi, Getuyóobi*, etc.) are not numbers, but there is an interrogative word for this series that looks like an interrogative number: *nañyóobi* 'which day of the week?' (in sentence 212).

Additional examples:

(a) What time do we get to Yokohama?	*Náñzi ni Yokohama e tukimásu ka?*
(b) How many minutes are there in a week?	*Issyúukañ ni wa, náñpuñ arimásu ka?*
(c) How many thousand yen did this house cost?	*Kono ié wa, nañzeñeñ simásita ka?*
(d) How many months did you live in America?	*Nañkágetu Beikoku ni súñde imásita ka?*
(e) In what month did you go to America?	*Náñgatu ni Beikoku e ikimásita ka?*

(f) How many hours does it take from here to the country by train?	*Koko kara inaka máde, kisyá de nañzikañ kakarimásu ka?*
(g) What day of the week was yesterday?	*Kinóo wa, nañyóobi desita ka?*
(h) About how many weeks does it take from here to America by boat?	*Koko kara Beikoku máde, húne de nañsyuukañ-gúrai kakarimásu ka?*
(i) About how many hundred yen did that car cost?	*Ano zidóosya wa, nañbyakueñ-gúrai simásita ka?*
(j) How much (*lit.* How many sen) is this stationery?	*Kono biñseñ wa, náñseñ desu ka?*

Note 7.15. Telling time

195. What time is it?	*Náñzi desu ka?*
196. It's five o'clock.	*Gózi desu.*
197. It's 9 a.m.	*Gózeñ kúzi desu.*
198. It's half past ten.	*Zyuuzi-háñ desu.*
203. It's ten minutes before six.	*Rokúzi, zippúñ máe desu.*
204. It's five minutes after eight.	*Hatízi, gohúñ sugí desu.*
205. It's 9:34 p.m.	*Gógo, kúzi sáñzyuu yóñpuñ desu.*

These sentences illustrate the most important expressions you will need for telling time in Japanese. Each one contains a number with the counter *-zi*, followed by the copula *désu*. Notice the following points:

Gózeñ and *gógo* (literally 'forenoon' and 'afternoon') stand BEFORE the number with *-zi* to mean 'a.m.' and 'p.m.'

To say 'half past so-and-so', you tack the bound form *-háñ* to the end of the number—that is, after the counter *-zi*. The expression *zyuuzi-háñ*, or any similar expression, is all one word; the hyphen is written just to make it easier to read.

To say 'so-and-so-many minutes before or after a certain hour', you use a number with the counter *-huñ* (for minutes) plus the word *máe* or *sugí;* the combination comes AFTER the number with *-zi*. *Máe* is already familiar to you as a place word meaning 'front' (Note 4.1); here it refers to time instead of place, with the meaning 'before'.

In English, 'twenty minutes after one' means the same as '1:20'; 'ten minutes before three' (or 'ten minutes of three', 'ten minutes to three') means the same as '2:50'. In Japanese, you can say either *itízi nizippúñ sugi* or *itízi nízippuñ*, either *sáñzi zippúñ mae* or *nízi gozíppuñ*. In ordinary conversation, the expressions with *máe* and *sugí* are more common; but the shorter expressions are very often used, especially in reading from a time-table or in talking about transportation and other schedules.

Additional examples:

(a) It's 12:35.	*Zyuunízi sáñzyuu góhuñ desu.*
(b) It's five to five in the afternoon.	*Gógo gózi gohuñ máe desu.*
(c) It was half past one in the morning.	*Gózeñ itizi-háñ desita.*
(d) It's twelve minutes to seven.	*Sitízi zyuunihuñ máe desu.*
(e) It's four minutes after eleven.	*Zyuuitízi yoñpuñ sugí desu.*
(f) It's 3:26 now.	*Íma wa, sáñzi nízyuu róppuñ desu.*
(g) It was 4:32 p.m.	*Gógo yózi sáñzyuu níhuñ desita.*
(h) It's half past six, so let's go back.	*Rokuzi-háñ da kara, kaerimasyóo.*
(i) It's a quarter of two p.m.	*Gógo nízi zyuugohuñ máe desu.*
(j) Is it twenty minutes OF nine or twenty minutes AFTER nine?	*Kúzi nizippuñ máe desu ka, kúzi nizippuñ sugí desu ka?*

Note 7.16. Dates

206. What year is it this year?	*Kotosi wa, náñneñ desu ka?*
207. It's 1944.	*Séñ kyúuhyaku yóñzyuu yóñneñ desu.*

The Western system of numbering years is known in Japan, but is not widely used. When the year is given in the Western way (as in sentence 207), the word *seireki* is often put before the number. *Seireki* means 'Western calendar'.

The native Japanese system divides the period from 600 B.C. to the present into a large number of ERAS, of unequal length, each one beginning with the accession of an emperor or with some other important date in Japanese history. (Since 1868 the eras have coincided with the reigns of the emperors.) Each era is given a name, and years are identified by their position in the era. For instance, 1868 is called *Meizi itíneñ* (first year of the Meiji era); 1944 is called *Syoowa zyúukuneñ* (19th year of Showa, the era that began with the accession of the emperor Hirohito in 1926). For most purposes you can get along without learning the era names and their dates.

Additional examples:

(a) Mr. Tanaka came to America in 1932.	*Tanaka-sañ wa, séñ kyúuhyaku sáñzyuu nineñ ni Beikoku e kimásita.*
(b) I left Japan in 1941.	*Watakusi wa, séñ kyúuhyaku yóñzyuu itíneñ ni, Nihóñ o demásita.*
(c) I lived in England from 1929 to 1938.	*Séñ kyúuhyaku nízyuu kuneñ kara, séñ kyúuhyaku sáñzyuu hatíneñ made, Eikoku ni súñde imasita.*
(d) In 1940, Mr. Yamamoto bought a large house.	*Yamamoto-sañ wa, séñ kyúuhyaku yoñzyúuneñ ookíi ié o kaimásita.*
(e) My friend came back from England in 1887.	*Tomodati wa, séñ happyaku hatizyúu sitíneñ ni, Eikoku kara káette kimasita.*
(f) He came here in 1492.	*Séñ yóñhyaku kuzyúu níneñ ni, koko e kimásita.*

Note 7.17. *Gurai* and *goro*

216. It takes about two hours.	*Nizikañ-gúrai kakarimasu.*
217. I usually arrive at the hotel about five o'clock.	*Taitei, gozi-góro ni, hóteru e tukimasu.*

Gurai means 'approximate quantity', *goro* means 'approximate point in time'. These words are often used alone, in the expressions *dóno gurai* 'about how much?' or 'about how long?', and *kono goro* 'recently' or 'nowadays'.

Gurai and *goro* tacked on to the end of a number (after the counter) make the number less definite; they correspond to English 'about'. You use *gurai* when the number refers to a certain quantity of things or units, *goro* when the number refers to a certain point in time. *Nizikañ-gúrai* means 'about two hours', *nizi-góro* means 'about two o'clock'. Notice the difference between *zyuurokuneñ-gúrai* 'about sixteen years' and *zyuurokuneñ-góro* 'about the year 16'.

Compounds consisting of a number plus *gurai* or *goro* have the accent on the last part.

Additional examples:

(a) (About) how much does this book cost?	*Kono hóñ wa, dóno gurai simásu ka?*
(b) Meat is terribly high nowadays, isn't it?	*Kono goro, nikú ga taiheñ takái desu née.*
(c) If you walk from here to Mr. Tanaka's house, (about) how long does it take?	*Koko kara Tanaka-sañ no utí made arúite iku to, dóno gurai kakarimásu ka?*
(d) I sleep about eight hours every day.	*Máiniti hatizikañ-gúrai nemasu.*
(e) That watch must cost about a hundred and forty yen.	*Ano tokei wa, hyaku yoñzyuueñ-gúrai desyoo.*
(f) I usually eat dinner (at) about six o'clock.	*Taitei rokuzi-góro ni góhañ o tabemasu.*
(g) I'll go to the country about June and stay (*lit.* be) about two months.	*Rokugatu-góro ni inaka e itte, nikagetu-gúrai imasyóo.*
(h) He left the house about half past seven.	*Sitizi-hañ-góro ni utí o demásita.*
(i) He went to Japan about 1893 and lived there for about three years.	*Séñ happyaku kuzyúu sañneñ-góro ni, Nihóñ e itte, soko de sañneñ-gúrai súñde imasita.*

Note 7.18. Numbers with and without particles

189. It costs 2 yen 50 sen.	*Nieñ gozísseñ simasu.*
202. There are sixty minutes in an hour.	*Itizíkañ ni wa, rokuzíppuñ arimasu.*
208b. There are twelve months in a year.	*Itíneñ ni wa, zyuunikágetu arimasu.*
216. It takes about two hours.	*Nizikañ-gúrai kakarimasu.*
219. It takes two or three hours from here to Tokyo by train.	*Koko kara Tookyoo máde, kisyá de nisañzíkañ kakarimasu.*

Numbers are nouns, and in most ways they are used in a sentence like other nouns. However, where another noun would have the particle *ga* or *o* after it, a number is used with no particle at all. The sentences above show numbers without a particle standing before the verbs *suru*, *áru*, and *kakáru*.

199. From 11 a.m. to 3 p.m., how many hours are there?	*Gózeñ zyuuitízi kara, gógo sáñzi made, nañzikañ arimasu ka?*
202. There are sixty minutes in an hour.	*Itizíkañ ni wa, rokuzippuñ arimasu.*
213. What time are you leaving?	*Anáta wa, náñzi ni tatimásu ka?*
214. I'm leaving by the 2:30 train.	*Nizi-háñ no kisyá de tatimasu.*
215. I'll get to Tokyo at 4:35.	*Tookyoo e, yózi sáñzyuu góhuñ ni tukimasu.*
217. I usually arrive at the hotel at about five o'clock.	*Taitei, gozi-góro ni, hóteru e tukimasu.*

Except for *ga* and *o*, a number may be followed by any of the particles used with nouns. The particles *kára* and *máde* in sentence 199, *ni* in sentence 202, and *no* in sentence 214 all have their usual meaning. The particle *ni* in sentences 213, 215, and 217 follows a number that refers to the time AT which something takes place.

Ordinary times words (Note 3.9) are often used without any particle when they refer to the time of an action. Certain other expressions referring to time have the particle *ni;* these are numbers with *-zi*, *-gatu*, and *-neñ*, and the names of the days of the week (*Nitiyóobi*, etc.).

The particles *kára* and *máde* after a noun referring to time often correspond to English 'since' and 'until', instead of 'from' and 'up to'. See sentences (m) and (n) below.

Additional examples:

(a) I paid the clerk 6 yen 43 sen.	*Teñiñ ni rokuen yóñzyuu sáñseñ haraimásita.*
(b) It takes about thirty minutes from here to Osaka if you go by car.	*Koko kara Oosaka máde zidóosya de iku to, sañzippuñ-gúrai kakarimasu.*
(c) There are fifty-two weeks in a year.	*Itíneñ ni wa, gozyuu nisyúukañ arimasu.*
(d) It takes fifteen minutes from my house to the factory.	*Utí kara koobá made zyúugohuñ kakarimasu.*

(e) How many years did you live in Japan?	*Náñneñ Nihóñ ni súñde imasita ka?*
(f) In what year did you come to Japan?	*Náñneñ ni Nihóñ e kimásita ka?*
(g) This fountain pen cost 8 yen 40 sen.	*Kono maññéñhitu wa, hatieñ yóñzisseñ simásita.*
(h) I work at the factory every day from 9 a.m. to 5 p.m.	*Máiniti gózeñ kúzi kara gógo gózi made, koobá de hatarakimasu.*
(i) From July to September I'm going to the country and rest up.	*Sitigatú kara Kúgatu made, inaka e itte yasumimasu.*
(j) I slept from 10:15 (p.m.) to 6 (a.m.)	*Gógo zyúuzi zyúugohuñ kara gózeñ rokúzi made nemásita.*
(k) It snowed from eleven in the morning to eight at night.	*Gózeñ zyuuitízi kara gógo hatízi made, yukí ga hurimásita.*
(l) I was sick from Monday to Thursday, so I didn't work.	*Getuyóobi kara Mokuyóobi made byooki dátta kara, sigoto o simaséñ desita.*
(m) I've been sick since yesterday.	*Kinóo kara byooki desu.*
(n) Please wait until tomorrow.	*Asitá made mátte kudasai.*
(o) I got to the city at 2:45 p.m.	*Matí e gógo nízi yóñzyuu góhuñ ni tukimásita.*
(p) I leave the house every day at half past seven and go to the office.	*Máiniti gózeñ sitizi-háñ ni utí o déte, zimúsyo e ikimasu.*
(q) What time did you go to bed last night?	*Anáta wa, sakúbañ náñzi ni nemásita ka?*
(r) The train left the station at thirteen minutes to nine (a.m.).	*Kisyá wa, gózeñ kúzi zyuusañpuñ máe ni teisyaba o demásita.*
(s) I'm going to the country on Friday.	*Kiñyóobi ni inaka e ikimasu.*
(t) On Tuesday I went to Mr. Ito's house.	*Kayóobi ni Itoo-sañ no utí e ikimásita.*
(u) I left Japan in 1936.	*Séñ kyúuhyaku sáñzyuu rokúneñ ni, Nihóñ o demásita.*

Note 7.19. Verbs for leaving and arriving

213. What time are you leaving?	*Anáta wa, náñzi ni tatimásu ka?*
214. I'm leaving by the 2:30 train.	*Nizi-háñ no kisyá de tatimasu.*
217. I usually arrive at the hotel at about five o'clock.	*Taitei, gozi-góro ni, hóteru e tukimasu.*

218. Yesterday the train left here late, so I got to Tokyo at 5:30. *Kinoo, kisyá ga koko o okurete déta kara, Tookyoo e gozi-háñ ni tukimásita.*

Déru means 'go out' or 'leave'. It is used of a person leaving a room, a house, or any other place, and also of a train or other vehicle starting off. In only one situation, there is a different verb for 'leave': to speak of a person leaving town for a trip, you use *tátu*.

In sentence 218, the expression *okurete déta* means 'it left being late'—that is, 'it left late'.

The place that somebody or something leaves is denoted by a noun with the particle *o*. Thus the expression *koko o déta* in sentence 218 means 'it left here'. Compare also sentence (u) in the preceding Note.

Túku means 'arrive' or 'get (to a place)'. The noun denoting the place you get to has the particle *e*.

Note 7.20. Present tense to express future action

213. What time are you leaving? *Anáta wa, náñzi ni tatimásu ka?*
214. I'm leaving by the 2:30 train. *Nizi-háñ no kisyá de tatimasu.*
215. I'll get to Tokyo at 4:35. *Tookyoo e, yózi sáñzyuu góhuñ ni tukimasu.*

The verbs in these sentences all refer to future action. There is no separate future tense in Japanese; the present-tense form often has future meaning. Sometimes the difference between present and future is shown by using a verb phrase with *iru* for present action, the simple verb for future action.

When the speaker makes up his mind to do something, his own future action is expressed by the tentative (Note 7.10). When the speaker's course of action is all set, and does not so clearly depend on his own decision, the present tense is more common.

If you change sentence 214 by using *tatimasyóo* instead of *tatimásu*, it will mean, 'I guess I'll leave by the 2:30 train'; it will imply that the speaker is just making up his mind. In sentence 215, the tentative wouldn't fit at all, since the time of the train's arrival doesn't depend on the speaker's decision.

4. Exercise

A. Answer the following questions in Japanese. Use complete sentences. Make up the answers in your head, and say them out loud. Do not write anything down.

1. *Gózeñ yózi kara, gógo gózi made, nañzíkañ arimásu ka?*
2. *Nizi-háñ kara, sáñzi yoñpúñ sugí made, náñpuñ arimásu ka?*
3. *Itigatú kara Sigatú made, nañkágetu arimásu ka?*
4. *Séñ kyúuhyaku sáñzyuu níneñ kara, séñ kyúuhyaku yóñzyuu yoneñ máde, náñneñ arimásu ka?*
5. *Yokohama kara Tookyoo máde, yóñzyuu góhuñ kakarimasu. Kisyá ga kúzi ni Yokohama o déru to, Tookyoo e náñzi ni tukimásu ka?*
6. *Koko kara Oosaka máde, sañzíkañ nizíppuñ kakarimasu. Kisyá ga gózeñ zyuuitizi-háñ ni koko o déru to, Oosaka e náñzi ni tukimásu ka?*
7. *Watakusi no utí kara, anáta no utí made, nízyuu góhuñ kakarimasu. Anáta no utí e nizi-háñ ni tukimásita. Watakusi no utí o náñzi ni demásita ka?*
8. *Utí kara misé made háppuñ kakarimasu. Misé e zyúuzi nízyuu sañpúñ máe ni tukimásita. Utí o náñzi ni demásita ka?*
9. *Utí o hatizi-háñ ni demásita. Koobá e kúzi zippúñ sugi ni tukimásita. Utí kara koobá made, náñpuñ kakarimásu ka?*
10. *Koko o gózeñ zyuuitízi roppúñ sugi ni tatimásita. Tookyoo e gógo sáñzi zippúñ mae ni tukimásita. Koko kara Tookyoo máde, nañzíkañ kakarimásu ka?*

B. Turn back again to Note 7.3 and study sentences (e), (f), (g), and (h). When you have done this, practice them by performing out loud the following problems in multiplication and division. Use pencil and paper to figure out the answers if you need to, but make up the Japanese in your head.

1. *Zyuuní ni, sañ o kakéru to, íkutu ni narimásu ka?*
2. *Kú o sañ de waru to, íkutu ni narimásu ka?*
3. *Sáñzyuu gó ni, rokú o kakéru to, íkutu ni narimásu ka?*
4. *Yóñzyuu hatí o, rokú de waru to, íkutu ni narimásu ka?*
5. *Nízyuu sí ni, gó o kakéru to, íkutu ni narimásu ka?*
6. *Gozyuu rokú o, sití de waru to, íkutu ni narimásu ka?*
7. *Kú ni hatí o kakéru to, íkutu ni narimásu ka?*
8. *Zyuusí o sití de waru to, íkutu ni narimásu ka?*
9. *Hatizyuu gó ni, zyúu o kakéru to, íkutu ni narimásu ka?*
10. *Hatizyuu ití o, kú de waru to, íkutu ni narimásu ka?*
11. *Hyaku gozyuu rokú ni, nízyuu hatí o kakéru to, íkutu ni narimásu ka?*

12. *Sitihyaku rokuzyúu o, yóñzyuu de waru to, íkutu ni narimásu ka?*

13. *Roppyaku yóñzyuu ni, sí o kakéru to, íkutu ni narimásu ka?*

14. *Kyúuhyaku kyúuzyuu rokú o, zyuuní de waru to, íkutu ni narimásu ka?*

15. *Zyuusití ni, zyuuní o kakéru to, íkutu ni narimásu ka?*

16. *Sañzéñ sáñbyaku nízyuu ití o, nízyuu sití de waru to, íkutu ni narimásu ka?*

17. *Sañzéñ gohyakú yóñzyuu yóñ ni, ní o kakéru to, íkutu ni narimásu ka?*

18. *Rokuséñ roppyakú rokuzyuu rokú o, rokú de waru to, íkutu ni narimásu ka?*

19. *Séñ hyakú ití ni, sití o kakéru to, íkutu ni narimásu ka?*

20. *Nihyaku nízyuu gó o, nízyuu gó de waru to, íkutu ni narimásu ka?*

C. Using the counters introduced in this Unit (both Sections A and B), count in each series from 1 up to as high as it is reasonable to go with a particular counter, to a limit of about 75.

5. Check-Up and Review

SECTION C

1. Final Check-Up

Proceed here just as you did in the corresponding part of earlier Units. Try to cover the material in the Basic Sentences, and if you have time go through the additional examples in the Notes. Make sure that you understand everything in this Unit before you leave it.

2. Listening In

1. MR. KIMURA AND A FRIEND ARE WALKING ALONG THE STREET.

Kimura: *Doyóobi ni inaka e ikimasu.*

Tomodati: *Sóo desu ka?*
Dóo site ikimásu ka?

Kimura: *Koko wa, Rokugatú kara átuku naru kara, kirai désu.*
Matí wa, atúi desu ga, inaka wa suzusíi desu.

Tomodati: *Náñgatu ni, koko e káette kimásu ka?*

Kimura: *Kugatu-góro ni, káette kimasu.*
Sañkágetu, inaka de yasumimásu.
Anáta mo, kono natú inaka e ikimásu ka?

Tomodati: *Iie.*
Kinoo, koko e káette kitá kara, /
kono natú wa, kono matí de hatarakimasu.

Kimura: *Dóko e itte imásita ka?*

Tomodati: *Oosaka e itte imásita.*
Hikóoki de itte, húne de káette kimásita.

Kimura: *Nañzikañ-gúrai, hikóoki to húne ni notte imásita ka?*

Tomodati: *Hikóoki ni wa, /*
nizíkañ zíppuñ notte imásita.
Húne ni wa, /
zyuuhatizíkañ, sáñzyuu góhuñ notte imásita.

Kimura: *Nañsyuukañ-gúrai, Oosaka ni imásita ka?*

Tomodati: *Sañsyuukañ-gúrai soko ni imásita.*

Kimura: *Soko de hatarakimásita ka, asobimásita ka?*

Tomodati: *Oosaka no zimúsyo de, hatarakimásita.*

Kimura: *Kono misé de wa, tokei o utte irú kara, háitte mimasyóo.*

(They enter the shop. Mr. Kimura speaks to the clerk.)

Koñniti wa.
Dóozo, tokei o mísete kudasai.

Teñiñ:* *Kono tokei wa, taiheñ íi desu.*

Kimura: *Íkura desu ka?*

Teñiñ: *Hyakueñ désu.*

Kimura: *Hosíi keredomo, añmari takái desu.*

Teñiñ: *Kono tokei wa yasúi desu.*
Yoñzyúueñ simasu.
Dóo desu ka?

Kimura: *Añmari ookíi kara kirai désu.*

Teñiñ: *Tonari no heyá ni mo, tokei ga áru kara, /*
itte mimasyóo.

(They go there.)

Kono tokei wa, yásukute tiisái desu ga, dóo desu ka?

Kimura: *Íkura desu ka?*

Teñiñ: *Yóñzyuu góeñ desu.*

Kimura: *Kore o kaimasyóo.*

2. Mr. Tanaka and Mr. Kimura are talking.

Tanaka: *Asitá wa, Nitiyóobi da kara, inaka e ikimasyóo.*

Kimura: *Hái.*
Soo simasyóo.
Náñ ni notte ikimasyóo ka?

Tanaka: *Teisyaba máde, arúite itte, /*
soko kara, kisyá de ikimasyóo.

---

*On the phonograph record the word "Teñiñ" was read one line too early by mistake.

Kimura: *Koko kara teisyaba máde, náñpuñ kakarimásu ka?*

Tanaka: *Yukkúri arúku to, sáñzyuu gohuñ-gúrai kakarimasu.*

Kimura: *Náñzi no kisyá ni norimasyóo ka?*

Tanaka: *Hatízi yoñzíppuñ no kisyá wa, dóo desyoo ka?*

Kimura: *Sono kisyá wa, náñzi ni inaka e tukịmásu ka?*

Tanaka: *Zyuuitízi, zippúñ máe ni tukimasu.*
Nizikañ-gúrai kakarimasu.

Kimura: *Uti o, gózeñ sitizi-hañ-góro ni déte, /*
ryooríya de, góhañ o tabemasyóo.
Tábete kara, teisyaba e ikimasyóo.
Íi desu ka?

Tanaka: *Íi desu.*

Kimura: *Inaka de, náni o simasyóo ka?*

Tanaka: *Watakusi no tomodati ga, inaka ni súñde irú kara, /*
sono hito no utí e itte, /
soko de tábete kara, asobimasyóo.

Kimura: *Íi desu née.*
Soo simasyóo.

3. MR. TANAKA HAS MET AN OLD FRIEND FROM THE COUNTRY.

Tanaka: *Kyóo, inaka kara, kono mati e kimásita ka?*

Tomodati: *Iie.*
Watakusi wa, kono matí ni, súñde imasu.
Móto wa, hyakusyóo desita ga, íma wa, syokkoo désu.

Tanaka: *Sóo desu ka?*

Tomodati: *Koobá de hataraite imasu.*

Tanaka: *Máiniti hatarakimásu ka?*

Tomodati: *Iie.*
Getuyóobi kara, Doyóobi made hatarakimásu ga, /
Nitiyóobi wa, hima désu.

Tanaka: *Nañzikañ-gúrai hatarakimásu ka?*

Tomodati: *Gózeñ kúzi kara, gógo gózi made hatarakimasu.*

Tanaka: *Sono koobá wa, dóko ni arimásu ka?*

Tomodati: *Teisyaba no, sóba ni arimasu.*
Téñki ga íi to, arúite ikimasu.
Sáñzyuu gohuñ-gúrai kakarimasu.
Áme ga húru to, déñsya ni notte ikimásu.

Tanaka: *Déñsya ni, notte iku to, náñpuñ kakarimásu ka?*

Tomodati: *Zyuugohuñ-gúrai kakarimasu.*

Tanaka: *Sono koobá de wa, náni o tukurimásu ka?*

Tomodati: *Hikóoki o tukurimasu.*

3. Free Conversation

Make up conversations on the model of those you have just practiced. Talk about subjects that will enable you to use a lot of numbers—buying things, making change at the store, taking a trip, deciding which train to take, planning your holidays, and so on. You can also combine topics of this kind with talk about the weather—telling what the weather is like in January, April, or some other month, or telling when it rained and how long it lasted, and so on. Here are some more suggestions:

1. *Two men, A and B, are talking about a trip they are planning to take.*

A asks how they should go—by train or by plane.

B says they'll go by train.

A asks about how many hours it will take.

B says it takes about 3½ hours. The 8:10 train in the morning gets to the country at 11:34; the 10:22 train gets there at 1:58 p.m.

A wonders what time they should leave.

B suggests that they should take the 8:10 train, because the 10:22 train usually arrives late.

A says that if he leaves his house at 7:45, he'll get to the station about 8.

B says he'll be waiting there.

2. *C is buying a fountain pen for his son. D is the clerk.*

C asks D to show him some fountain pens.

D shows him one and says it costs 10 yen.

C says that's too high. Are there any cheap pens?

D shows him a pen for 5 yen.

C says it's too small. When D shows him another one, he asks how much it is.

D says it's 6 yen 50 sen.

C says fine, he'll buy it.

D thanks him.

PART TWO UNIT 8

ASKING DIRECTIONS

SECTION A

1. Basic Sentences

Record 16A, beginning

ENGLISH EQUIVALENTS	JAPANESE
stop *or* halt	*tomaru*
the streetcar stops	*déñsya ga tomaru*
the place where the streetcar stops	*déñsya ga tomaru tokoro*
or	*déñsya no tomaru tokoro*
what place is it?	*dóko desu ka*
220. Where is the streetcar stop?	*Déñsya no tomaru tokoro wa, dóko desu ka?*
know	*siru*
221. I don't know.	*Sirimaséñ.*
street corner	*kádo*
stand (*also* leave)	*tátu*
policeman	*zyúñsa*
the policeman who is standing on that corner	*ano kádo ni tátte iru zyúñsa*
ask *or* listen	*kiku*
ask the policeman	*zyúñsa ni kiku*
222. Let's ask the policeman standing on that corner.	*Ano kádo ni tátte iru zyúñsa ni kikimasyóo.*

fact *or* act	*kotó*
223. Policemen usually know such things (well).	*Zyúñsa wa, taitei soñna kotó o, yóku sitte imasu.*
English language	*Eigo*
Japanese language	*Nihoñgo*
be possible	*dekíru* (I)
224. Since you can [speak] Japanese, you ask the policeman.	*Anáta wa, Nihoñgo ga dekíru kara, / anáta ga zyúñsa ni kiite kudasái.*
rudeness	*sitúrei*
225. Excuse me.	*Sitúrei desu ga . . .*
the streetcar th[illegible]oes to Yokohama	*Yokohama e iku déñsya*
226. Where does the Yokohama streetcar leave from?	*Yokohama e iku déñsya wa, dóko kara demásu ka?*
one cho (119 yards)	*íttyoo*
west	*nisi*
western direction	*nisi no hóo*
227. The place where the Yokohama streetcar leaves is two cho west of here.	*Yokohama e iku déñsya no, déru tokoro wa, / koko kara, nítyoo nisi no hóo ni arimasu.*

Record 16B, beginning

north	*kita*
south	*minami*
east	*higasi*
228. From there, you ride south on the streetcar.	*Soko kara, déñsya ni notte, minami no hóo e ikimasu.*
next	*tugí*
come next	*tugí ni kúru*
229. Let's take the streetcar that comes [along] next.	*Tugí ni kúru déñsya ni norimasyóo.*
(is) new	*atarasíi*
a fast new streetcar	*háyakute atarasíi déñsya*
230. This is a fast new streetcar, isn't it?	*Kore wa, háyakute atarasíi déñsya desu née.*

(is) white	*sirói*
(is) black	*kurói*
(is) red	*akai*
(is) blue	*aói*
post office	*yuubíñkyoku*
231. That tall white building is the post office.	*Ano sirói takái tatémono wa, yuubíñkyoku desu.*
slope *or* hill	*oka*
school	*gakkoo*
232. The building on top of that hill is the school I went to.	*Ano oka no ue ni aru tatémono wa, / watakusi no itta gakkoo desu.*
food	*tabemóno*
(is) good-tasting	*oisíi*
a restaurant where the food is good-tasting	*tabemóno no oisíi ryooríya*
233. After we get to Yokohama, let's go to a restaurant where the food is [really] good.	*Yokohama e túite kara, / tabemóno no, oisíi ryooríya e ikimasyóo.*

2. Practice and Review

3. Notes

Note 8.1. Modifiers

A MODIFIER is an expression standing before a noun, which describes or identifies the object to which the noun refers. The modifiers that you have met up to this Unit are pre-nouns (Note 3.3) and noun phrases with the particle *no*. This Unit introduces a third kind of modifier.

A noun with a modifier before it has a more specialized meaning than a noun alone. For instance, *siñdai* means 'bed' in general; *kono siñdai, ano siñdai, soñna siñdai, watakusi no siñdai, Tanaka-sañ no siñdai* each refer to a particular bed (or kind of bed). The modifiers *kono, ano, soñna, watakusi no,* and *Tanaka-sañ no* limit the meaning of the noun *siñdai.*

A noun may have two or even more separate modifiers before it. In the expression *ano Beikoku no heitai* 'that American soldier', the noun *heitai* is modified by the pre-noun *ano* and by the phrase *Beikoku no*.

If the modifier contains a noun, that noun may have a modifier of its own. In the expression *ano kodomo no eñpitu* 'that child's pencil', the noun *eñpitu* is modified by the phrase *ano kodomo no*, and in this phrase the noun *kodomo* is modified by the pre-noun *ano*. Again, in *watakusi no tomodati no hóñ* 'my friend's book', *hóñ* is modified by *watakusi no tomodati no*, and *tomodati* is modified by *watakusi no*.

Additional examples:

(a) The tools near the doorway are that mechanic's.	*Iriguti no sóba no doogú wa, ano syokkoo nó desu.*
(b) The clerks in this office work hard.	*Kono zimúsyo no zimúiñ wa, yóku hatarakimasu.*
(c) Have you seen the garden behind the house?	*Ie no usiro no niwa o mimásita ka?*
(d) Did you come on an English or a Japanese ship?	*Eikoku no húne de kimásita ka, Nihoñ no húne de kimásita ka?*
(e) I went to the movie theater between the hotel and the station.	*Hóteru to teisyaba no aida no eigákañ e ikimásita.*

Note 8.2. Sentence modifiers

*221. the policeman who is standing on that corner	*ano kádo ni tátte iru zyúñsa*
*226. the streetcar that goes to Yokohama	*Yokohama e iku déñsya*
*229. the streetcar that comes [along] next	*tugí ni kúru déñsya*
*232. the building (which is) on top of that hill	*ano oka no ue ni aru tatémono*

Each of these expressions consists of a noun (*zyúñsa, déñsya, tatémono*) with a modifier before it; the whole expression refers to a particular policeman, streetcar, or building, described or identified by the words before the noun.

The words before the noun in each expression are a complete sentence. They differ from an ordinary sentence only in having the final predicate in the plain form. If you used these modifiers as independent sentences in the normal polite style of conversation (Note 5.12), the predicates would be in the polite form:

(a) He is standing on that corner.	*Ano kado ni tátte imasu.*
(b) It goes to Yokohama.	*Yokohama e ikimasu.*
(c) It comes [along] next.	*Tugí ni kimasu.*
(d) It is on top of that hill.	*Ano oka no ue ni arimasu.*

Any sentence that ends with a verb or an adjective in the plain present or past tense may stand before a noun as a modifier. (This is true also of sentences that consist of a verb or an adjective alone.) The meaning of such a combination is that the statement made in the sentence modifier applies in some way to the noun. Thus, the expression in sentence 221 means, 'a policeman described by saying that he is standing on that corner'; the expression in sentence 226 means, 'the streetcar described by saying that it goes to Yokohama'.

When several statements apply to the same noun, they may be expressed in separate sentences standing before the noun, or they may be combined into a single sentence. In the latter case, the modifier will be a sentence of several clauses, with every clause except the last ending with a gerund.

Additional examples:

(e) The train that left here at two o'clock got to Osaka late.	*Nízi ni koko o déta kisyá wa, Oosaka e okurete tukimásita.*
(f) That person reading the book is a friend of mine.	*Hóñ o yóñde iru anó hito wa, watakusi no tomodati desu.*
(g) The child playing in the garden in front of the house is Taro's friend.	*Ie no máe no niwa no náka de asoñde iru kodomo wa, Tároo no tomodati desu.*
(h) The person buying a newspaper and talking with the clerk is my boss.	*Siñbuñ o katte ite, teñiñ to hanásite iru hito wa, watakusi no syúziñ desu.*
(i) What time does the Tokyo train leave here?	*Tookyoo e iku kisyá wa, náñzi ni koko o demásu ka?*
(j) How much was that magazine you bought yesterday?	*Kinoo katta ano zassi wa, íkura desita ka?*
(k) The fountain pen (that is) on top of the desk is mine.	*Tukue no ue ni áru mañnéñhitu wa, watakusi nó desu.*
(l) The car that I ride to town in every day is my neighbor's.	*Máiniti matí e noru zidóosya wa, tonari no hito nó desu.*

(m) The fish I ate last night at Mr. Tanaka's house was very good. *Sakúbañ Tanaka-sañ no utí de tábeta sakana wa, taiheñ oisíi desita.*

(n) The person sitting in the chair near the window and looking outside is the American doctor who arrived here last night. *Mádo no sóba ni áru isu ni kosikákete ite, sóto o míte iru hito wa, sakúbañ koko e túita Beikoku no isya desu.*

Note 8.3. More sentence modifiers

*220. the place where the streetcar stops *déñsya no tomaru tokoro*

*227. the place where the Yokohama streetcar leaves *Yokohama e iku déñsya no déru tokoro*

*232. the school that I went to *watakusi no itta gakkoo*

These expressions are very much like the ones discussed in the preceding Note. In each one there is a noun (*tokoro, gakkoo*) with a modifier before it. However, these modifiers differ from ordinary sentences in having the particle *no* before the verb instead of *ga*. If you used them as independent sentences, they would look like this:

(a) The streetcar stops. *Déñsya ga tomarimasu.*
(b) The Yokohama streetcar leaves. *Yokohama e iku déñsya ga demasu.*
(c) I went [there]. *Watakusi ga ikimásita.*

In a modifier, the particle *no* takes the place of the particles *ga* and *wa* as used in an independent sentence. *Ga* is sometimes used in a modifier instead of this *no*, but never *wa*. Compare these two examples:

(d) I work in a factory. *Watakusi wa, koobá de hataraite imasu.*
(e) This is the factory where I work. *Kore wa, watakusi no hataraite iru koobá desu.*

The particle *no* in sentence (e) takes the place of *wa* in sentence (d). The other change, from *imásu* to *iru*, has already been mentioned: the verb at the end of a sentence modifier is in the plain form.

Notice that in sentence 232 the predicate of the sentence modifier is in the past tense (*itta*). If it were in the present tense (*iku*), the expression would mean, 'the school that I go to [now]'.

In sentence 227, the modifier of the noun *tokoro* (*Yokohama e iku déñsya no déru*) contains another noun (*déñsya*) with a sentence modifier of its own (*Yokohama e iku*). This use of modifiers within modifiers is very common, and gives to many Japanese sentences the appearance of a nest of boxes, with every box containing a smaller box.

Additional examples:

(f)	The office where my friend works is near the station.	*Watakusi no tomodati no hataraite iru zimúsyo wa, teisyaba no sóba ni arimasu.*
(g)	Is there anyone (*lit.* a person) here who knows Japanese well?	*Koko ni, Nihoñgo no yóku dekíru hito ga imásu ka?*
(h)	The place where that black car has stopped is the place where the streetcar stops.	*Ano kurói zidóosya no tomatta tokoro ga, déñsya no tomaru tokoro desu.*
(i)	The restaurant where I work is new, and the food is good [there].	*Watakusi no hataraite iru ryooríya wa atarásikute, tabemóno wa oisíi desu.*
(j)	The name of the person who lives in that house on top of the hill is Tanaka.	*Oka no ue ni áru ano ié ni súñde iru hito no namae wa, Tanaka desu.*
(j)	The house (which is) on top of that hill is the house where Mr. Tanaka lives.	*Ano oka no ue ni áru ié wa, Tanaka-sañ no súñde iru ié desu.*
(k)	I went into the room where the child was (*lit.* is) sleeping.	*Kodomo ga néte iru heya no náka e hairimásita.*
(l)	Let's go to the park where I took a walk yesterday.	*Watakusi ga kinoo sañpo-sita kooeñ e ikimasyóo.*
(m)	The waiter that works in the restaurant where my boss eats has been sick since Tuesday.	*Syúziñ no tabéru ryooríya de hataraite iru kyúuzi wa, Kayóobi kara byooki desu.*
(n)	Do you know the name of the person who [just] now left the building where that policeman is standing?	*Anáta wa, íma ano zyúñsa no tátte iru tatémono o déta hito no namae o sitte imásu ka?*
(o)	Do you know anyone (*lit.* a person) who lives near the station where the Tokyo train leaves?	*Anáta wa, Tookyoo e iku kisyá no déru teisyaba no sóba ni súñde iru hito o sitte imásu ka?*

Note 8.4. Adjectival sentence modifiers

*230. a fast new streetcar — *háyakute atarasíi déñsya*

*231. that tall white building — *ano siróí takái tatémono*

*233. a restaurant where the food is good — *tabemóno no oisíi ryooríya*

An adjective in the present or past tense may be a sentence all by itself. *Atarasíi* means 'it is new' (polite form *atarasíi desu*). When an adjective, or a sentence ending with an adjective, stands before a noun, it modifies the noun just as any sentence does in this position. *Atarasíi déñsya* means 'a streetcar described by saying that it is new'—that is, 'a streetcar which is new', or simply 'a new streetcar'.

When a noun is preceded by two adjectives, they may be treated as two separate sentences, or combined into one. If they are separate sentences, each one will be in the present tense (or less commonly in the past); if they make up one sentence together, the first adjective will be in the gerund. In example 231, the noun *tatémono* has three independent modifiers: the pre-noun *ano*, the sentence *siróí* 'it is white', and the sentence *takái* 'it is tall'. In example 230, the noun *déñsya* has a single modifier: the two-clause sentence *háyakute atarasíi* 'it is fast and new'.

Any two adjectives before a noun may be treated in either of these ways—as two sentences or as one—without any difference in meaning. Instead of *háyakute atarasíi déñsya* you can say *hayái atarasíi déñsya;* instead of *siróí takái tatémono* you can say *sírokute takái tatémono*. (When there are three or more adjectives before a noun, it is customary to use the gerund for all but the last one. Thus, the most common way of saying 'a tall white new building' is *sírokute tákakute atarasíi tatémono*.)

In sentence 233, the modifier before *ryooríya* is a sentence like the ones discussed in Note 8.3. If you used it as an independent sentence, it would be:

(a) The food is good. — *Tabemóno ga oisíi desu.*

In the modifier, the predicate is in the plain form (*oisíi* instead of *oisíi desu*) and the particle *no* is used instead of *ga*. With *ryooríya*, the whole expression means, 'a restaurant described by saying that the food is good'.

Sentence modifiers with an adjective in the past tense are not very common, but they do occur. Notice sentence (b).

Additional examples:

(b) This must be a streetcar that was new in 1910.	*Kore wa, séñ kyúuhyaku zyúuneñ ni atarásikatta déñsya desyoo.*
(c) Who lives in that white house?	*Dáre ga ano siróі ié ni súñde imasu ka?*
(d) I used to eat at a restaurant where the food was (*lit.* is) terribly expensive.	*Móto wa, tabemóno no taiheñ takái ryooríya de tabemásita.*
(e) That long red pencil is mine.	*Ano nagái akai eñpitu wa, watakusi nó desu.*
(f) Is there a restaurant near the hotel where the food is cheap and good?	*Hóteru no sóba ni wa, tabemóno no yásukute oisíi ryooríya ga arimásu ka?*
(g) My friend has bought a fast new black car.	*Tomodati wa, háyakute kúrokute atarasíi zidóosya o kaimásita.*

Note 8.5. More verb phrases.

156. Yesterday it was cloudy.	*Kinóo wa, kumótte imásita.*
*176. I was very tired.	*Taiheñ tukárete imásita.*
223. Policemen usually know such things (well).	*Zyúñsa wa, taitei soñna kotó o, yóku sitte imasu.*

Kumóru means 'cloud up' or 'get cloudy'; *tukaréru* (I) means 'get tired'. By themselves, these verbs refer to the beginning of a state; to say that something or somebody is IN the state to which they refer, you use a verb phrase consisting of a gerund plus *iru* (*imásu*). *Kumótte iru* means literally 'be in a state of having got cloudy'; *tukárete iru* means literally 'be in a state of having got tired'.

The same thing is true of a great many Japanese verbs. When such verbs are used in the gerund with *iru*, the verb phrase usually does not mean that something or somebody IS DOING so-and-so, but that something or somebody HAS DONE so-and-so (literally, is in the state or condition of having done so-and-so). Notice the following verbs and verb phrases:

iku	go	*itte iru*	has gone, is gone
kúru	come	*kíte iru*	has come, is here
káeru	return	*káette iru*	has returned, is back
déru	go out, leave	*déte iru*	has gone out, is out

háiru	enter	*háitte iru*	has entered, is inside
neru	go to bed	*nete iru*	has gone to bed, is in bed
kosikakéru	sit down	*kosikákete iru*	has sat down, is seated
kawáku	grow dry	*kawáite iru*	has grown dry, is dry
suku	grow empty	*suite iru*	has grown empty, is empty
haréru	clear up	*hárete iru*	has cleared up, is clear

Some of these phrases occasionally have a different meaning. *Itte iru* and *kíte iru* occasionally mean 'is going' and 'is coming'; but the meanings shown in the list are more usual.

In sentence 223, notice the phrase *sitte imásu*. Though *siru* means 'know', the most usual way of saying 'I know' or 'you know' or 'he knows' is *sitte iru*. On the other hand, the usual way of saying 'I don't know' is *sirimaséñ*.

Additional examples:

(a) Even though the sun is out, it's cold. *Hi ga déte iru keredomo, samúi desu.*
(b) Mr. Tanaka was away in Tokyo, but now he's back. *Tanaka-sañ wa, Tookyoo e itte imásita ga, íma wa, káette imasu.*
(c) My friend who lives in the country is here at the house. *Inaka ni súñde iru tomodati ga utí e kíte imasu.*
(d) The person sitting in front of you is Mr. Yamamoto. *Anáta no máe ni kosikákete iru hito wa, Yamamoto-sañ desu.*
(e) I was tired, but still I took a walk. *Tukárete ita keredomo, sañpo-simásita.*
(f) Are you thirsty? *Anáta wa, nódo ga kawáite imásu ka?*
(g) I was hungry, so I went to the restaurant. *Onaka ga suite itá kara, ryooríya e ikimásita.*
(h) The sky is clear today. *Kyóo wa, sóra ga hárete imasu.*

Note 8.6. *Dóko desu ka?*

25. Where is there a restaurant? *Ryooríya wa, dóko ni arimásu ka?*
220. Where is the streetcar stop? *Déñsya no tomaru tokoro wa, dóko desu ka?*

Sentence 25 means literally, 'As for a restaurant, in what place is there one?' Sentence 220 means literally, 'As for the place [where] the streetcar stops, what place is it?' The question *dóko desu ka* is often more SPECIFIC than *dóko ni arimásu ka*. To ask where some kind of place can be found, you say *Dóko ni arimásu ka?* To ask where a particular place is, you say *Dóko desu ka?*

Since *dóko* means 'what place?', the question *dóko desu ka* is rarely used except when the thing you are asking about is a place itself. You can say *Ryooríya wa dóko desu ka?* because a restaurant is a place; but to ask about a book or a pencil or anything else that is not a place, you generally say *dóko ni arimásu ka*. (To ask where a person is, you say *dóko ni imásu ka*. Compare Note 2.10.)

The difference between *dóko ni arimásu ka* and *dóko desu ka* applies also to *koko* (*soko, asoko*) *ni arimásu* as compared with *koko* (*soko, asoko*) *desu*.

Additional examples:

(a) Where is the place where Mr. Tanaka lives?	*Tanaka-sañ no súñde iru tokoro wa, dóko desu ka?*
(b) Where is the factory where you work?	*Anáta no hataraite iru koobá wa, dóko desu ka?*
(c) Where is there a store where they sell this kind of stationery?	*Koñna biñseñ o utte iru misé wa, dóko ni arimásu ka?*
(d) Where is the movie theater that you went to last night?	*Sakúbañ anáta no itta eigákañ wa, dóko desu ka?*
(e) Where is the clerk?	*Teñiñ wa, dóko ni imásu ka?*

Note 8.7. Particles before *kiku*

*222. Let's ask the policeman. — *Zyúñsa ni kikimasyóo.*

*224. You ask the policeman. — *Anáta ga zyúñsa ni kiite kudasái.*

Kiku (past *kiita*) means 'ask' or 'hear' or 'listen'. When it means 'ask', a noun referring to the person you ask has the particle *ni*. When it means 'hear', a noun referring to the person you hear something from has the particle *kára*, and a noun referring to the thing you hear has the particle *o*. In Japanese you don't speak of hearing a person, but only a sound (the person's words, or what he says, or the like).

Additional examples:

(a) I don't know, but I'll ask my friend.	*Sirimaséñ ga, tomodati ni kikimasyóo.*
(b) Please ask the office clerk.	*Zimúiñ ni kiite kudasái.*
(c) He went next door and asked his neighbor.	*Tonari no utí e itte, tonari no hitó ni kikimásita.*
(d) He asked a child who was (*lit.* is) standing on the corner.	*Kádo ni tátte iru kodomo ni kikimásita.*
(e) I heard it from the person who sells newspapers.	*Siñbuñ o utte iru hitó kara kikimásita.*
(f) He didn't hear what I said.	*Watakusi no itta kotó o kikimaséñ desita.*
(g) Who did you hear that from?	*Sore wa, dáre kara kikimásita ka?*
(h) Did you hear any Japanese in San Francisco?	*Sañhurañsísuko de, Nihoñgo o kikimásita ka?*

Note 8.8. Bound forms: *-go* and *-ziñ*

*224. Since you can [speak] Japanese . . . *Anáta wa, Nihoñgo ga dekíru kara . . .*

Nihoñgo means 'the Japanese language'; *Eigo* means 'the English language'; both are nouns. One is made by adding *-go* to the name *Nihóñ* 'Japan'; the other, by adding *-go* to the first part of the name *Eikoku* 'England'. The name of any language is made by adding *-go* to the name of the country. This *-go* is not used by itself; it is a bound form.

You already know another bound form that is added to the names of countries: *-ziñ*, meaning 'native' (Note 2.6). Here are some more names of countries, with the corresponding words for the natives and for the language. You can learn these without any trouble.

Sína	China	*Sinázíñ*	a Chinese	*Sinago*	Chinese language
Rósiya	Russia	*Rosiyáziñ*	a Russian	*Rosiyago*	Russian language
Hurañsu	France	*Hurañsuzíñ*	a Frenchman	*Hurañsugo*	French language
Itaríi	Italy	*Itariizíñ*	an Italian	*Itariigo*	Italian language
Supéiñ	Spain	*Supeiñzíñ*	a Spaniard	*Supeiñgo*	Spanish language
Dóitu	Germany	*Doitúziñ*	a German	*Doitugo*	German language

The phrases *Nihoñgo de, Eigo de, Sinago de* mean 'in Japanese', 'in English', 'in Chinese'. Notice the particle *de* where we say 'in'.

Additional examples:

(a) Are you Japanese or Chinese?	*Anáta wa Nihoñzíñ desu ka, Sinázíñ desu ka?*
(b) Please speak in German.	*Dóozo, Doitugo de hanásite kudasai.*
(c) What year did you go to France?	*Náññeñ ni Hurañsu e ikimásita ka?*
(d) Do you come from Italy or Spain?	*Anáta wa Itaríi kara kimásita ka, Supéiñ kara kimásita ka?*
(e) Why don't you speak Japanese?	*Dóo site Nihoñgo de hanasimaséñ ka?*
(f) Both Englishmen and Americans speak English.	*Eikokúziñ mo Beikokúziñ mo, Eigo de hanasimasu.*

Note 8.9. The counter *-tyoo*

227. The place where the Yokohama streetcar leaves is two cho west of here.
Yokohama e iku déñsya no, déru tokoro wa, koko kara, nítyoo nisi no hóo ni arimasu.

The counter *-tyoo* refers to a unit of length or distance, translated into English as 'cho'. One cho is about 119 yards. This unit is often used in talking about distances of less than a mile. When a number with *-tyoo* refers to distance along a city street, it is used very much like the word 'block' in English ('It's two blocks west of here'). Some Japanese living in America use numbers with *-tyoo* to mean so-and-so-many blocks. Here is a list of numbers with this counter, from 1 to 10:

íttyoo
nítyoo
sáñtyoo
yóñtyoo
gótyoo
rokutyoo
sititiyoo
háttyoo
kyúutyoo
zíttyoo

Note 8.10. Fragments

225. Excuse me. *Sitúrei desu ga . . .*

This sentence means literally, 'It's rude [of me] but . . . '. It is used as an equivalent of 'Excuse me' when you approach someone to ask a question or a favor.

As it stands, the sentence is incomplete. It ends with the particle *ga*, which normally stands at the end of a non-final clause. The effect of this incompleteness is to leave the sentence dangling in mid-air, and so to warn the hearer that there is something else to come.

An incomplete sentence used by itself is called a FRAGMENT. Fragments are common in rapid conversation, especially when the speaker's meaning is clear before he comes to the end of his sentence. Some fragments have come to be used as conventional tags in polite speech.

Additional examples:

(a) I'm well. And you?	*Watakusi wa géñki desu. Anáta wa?*
(b) I like that watch, but it's too expensive, so [I can't buy it].	*Ano tokei wa sukí desu ga, añmari takái kara . . .*
(c) I know Japanese. Do you?	*Watakusi wa Nihoñgo ga dekimasu. Anáta wa?*
(d) Why don't you go out?—Because it's raining.	*Dóo site sóto e demaséñ ka?—Áme ga hútte iru kara . . .*
(e) Why didn't you take a walk?—Because I was tired.	*Dóo site sañpo-simaséñ desita ka?—Tukárete ita kara . . .*

Note 8.11. *Dekíru*

*224. Since you can [speak] Japanese . . . *Anáta wa, Nihoñgo ga dekíru kara . . .*

Nihoñgo ga dekíru means literally, 'Japanese is possible'; the whole clause means, 'Since Japanese is possible so far as you are concerned'—that is, 'Since you know Japanese'.

Dekíru (I) is very commonly used in sentences that mean that somebody CAN DO something. Since *dekíru* means 'be possible', not 'be able', a noun referring to the action that somebody can perform has the particle *ga* or *wa*. The person who can perform the action is denoted by a noun with *wa* or *ga*.

Additional examples:

(a) Can [you] do this work? *Kono sigoto ga dekimásu ka?*
(b) Can you do [it]? *Anáta wa dekimásu ka?*
(c) I can do this work. *Watakusi wa, kono sigoto ga dekimasu.*
(d) I'm the one who can do this work. *Kono sigoto wa, watakusi ga dekimasu.*
(e) Can you speak English? *Anáta wa, Eigo ga dekimásu ka?*
(f) [I] don't know any English. *Eigo wa dekimaséñ.*
(g) I don't know [any]. *Watakusi wa dekimaséñ.*
(h) Is there a person [here] who knows Chinese? *Sinago no dekíru hito ga imásu ka?*
(i) Is there anything that I can do? *Watakusi no dekíru koto ga arimásu ka?*
(j) Is that something that I can do? *Sore wa, watakusi no dekíru koto désu ka?*

Note 8.12. *Kotó*

223. Policemen usually know such things (well). *Zyúñsa wa, taitei soñna kotó o, yóku sitte imasu.*

Kotó means 'a fact, an act, an action, a state of affairs'. It often corresponds to the word 'thing' in the English equivalent, when 'thing' is used in the sense of something intangible. (For 'thing' in the sense of a concrete object there is a different word, which you will learn in Unit 9.) Sometimes *kotó* does not correspond to any special word in the English equivalent.

Additional examples:

(a) That was yesterday (*lit.* That is a thing of yesterday). *Sore wa kinoo no kotó desu.*

(b) That's good (*lit.* a good thing), isn't it?	*Sore wa íi koto desu née.*
(c) I don't know anything about your friend.	*Anáta no tomodati no kotó wa sirimaséñ.*
(d) He was talking about you last night.	*Sakúbañ anáta no koto o hanásite imasita.*
(e) I don't know such things.	*Soñna kotó wa sirimaséñ.*

4. Exercise

Study the following pair of sentences:

(a) *Watakusi wa, koobá de hataraite imasu* 'I work in a factory'.

(b) *Koobá wa, taiheñ ookíi desu* 'The factory is very large'

Notice that the noun *koobá* occurs in both sentences. The two sentences can be combined into one, using the noun *koobá* only once, by putting a sentence modifier before it. The modifier can be based either on (a) or on (b); that is, you can modify *koobá* either by the sentence *Watakusi wa hataraite imasu* (changing *wa* to *no* and using the plain form of *imásu*), or by the sentence *Taiheñ ookíi desu* (using the plain form of the adjective). The two possible combinations are as follows:

Watakusi no hataraite iru koobá wa, taiheñ ookíi desu 'The factory where I work is very large'.

Watakusi wa, taiheñ ookíi koobá de hataraite imasu 'I work in a very large factory'.

Here are ten pairs of sentences. In each pair, there is one noun that occurs in both sentences. Decide what the two sentences mean, and then combine them into one, in such a way as to use the noun only once. To do this, you must turn one of the two sentences into a modifier and put it before the noun, making whatever changes in the original sentence you think are needed. The modifier can be based on either of the original sentences, so that you can make two combinations from each pair, as illustrated above.

1. (a) *Watakusi wa, déñsya ni norimásita.*
   (b) *Déñsya wa, hayái desita.*
2. (a) *Watakusi wa, zidóosya o mótte imasu.*
   (b) *Zidóosya wa, akái desu.*
3. (a) *Kyúuzi wa, ano ryooríya de hataraite imasu.*
   (b) *Kyúuzi wa, watakusi no tonari no utí ni súñde imasu.*
4. (a) *Tomodati wa, ano kádo ni tátte imasu.*
   (b) *Tomodati wa, kyóneñ Tookyoo kara kimasita.*

5. (a) *Ueda-sañ wa, inaka ni súñde imasu.*
(b) *Ueda-sañ wa, komé o tukútte imasu.*

6. (a) *Hóñ wa, ano tukue no ue ni arimasu.*
(b) *Kinoo, watakusi wa, hóñ o yomimásita.*

7. (a) *Zyúñsa wa, ano misé kara déte kite imasu.*
(b) *Yamamoto-sañ wa, zyúñsa o yóku sitte imasu.*

8. (a) *Kisyá wa, teisyaba de tomarimasu.*
(b) *Teisyaba wa, nítyoo minami no hóo ni arimasu.*

9. (a) *Déñsya wa, koko o nizi-háñ ni demasu.*
(b) *Déñsya wa, Tookyoo e yózi zyuugóhuñ ni tukimasu.*

10. (a) *Húne wa, Nihóñ e itte, Yokohama de tomarimasu.*
(b) *Húne wa, sírokute ookíi desu.*

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 16B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
park	*kooeñ*
the fact of having gone	*itta kotó*
have ever gone	*itta kotó ga arimasu*
234. Have you ever gone to the park in Yokohama?	*Yokohama no kooeñ e, itta kotó ga arimásu ka?*
have never gone	*itta kotó wa, arimaséñ*
a walk	*sañpo*
go for a walk	*sañpo ni iku*

Record 17A, beginning

ENGLISH EQUIVALENTS	JAPANESE
intention	*tumori*
intention of going	*iku tumori*
235. No, I haven't (ever gone), but today I'm planning to go there for a walk.	*Iie. Itta kotó wa, arimaséñ ga, / kyóo, soko e sañpo ni iku tumori desu.*

time	*tokí*
childhood	*kodomo no tokí*
the act of going	*iku kotó*
236. [Ever] since I was a child, I've liked going to the park.	*Kodomo no tokí kara, / kooeñ e, iku kotó ga sukí desu.*
tonight	*kóñbañ*
intention of returning	*káeru tumori*
interval of time	*aida*
act of taking a walk	*sañpo-suru kotó*
the act is not possible	*kotó wa, dekimaséñ*
237. Since we plan to go back to Tokyo tonight, we can't walk too long (*lit.* too long an interval).	*Kóñbañ, Tookyoo e káeru tumori dá kara, / añmari nagái aida, sañpo-suru kotó wa dekimaséñ.*
bus	*básu*
pass	*tóoru*
will probably pass	*tóoru desyoo*
238. That bus will probably pass near the park.	*Ano básu wa, kooeñ no sóba o tóoru desyoo.*
act of seeing	*míru koto*
the act is possible	*kotó ga dekimasu*
239. We can see the park from the bus.	*Básu kara kooeñ o míru koto ga dekimasu.*
bank (for money)	*giñkoo*
at the time that it has come	*kitá tokí ni*
get off	*oríru* (I)
240. When the bus gets to (the front of) the bank, let's get off.	*Básu ga giñkoo no máe e kitá toki ni, orimasyóo.*
street	*miti*
will probably be possible	*dekíru desyoo*
241. On that street we can probably take the streetcar that goes back to Tokyo.	*Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga dekíru desyoo.*

2. Practice and Review

3. Notes

Note 8.13. *Kotó* after a sentence modifier

*234. the act of having gone to the park in Yokohama	*Yokohama no kooeñ e itta kotó*
*236. the act of going to the park	*kooeñ e iku kotó*
*237. the act of taking a walk	*sañpo-suru kotó*
*239. the act of seeing	*míru koto*
*241. the act of riding on the streetcar that returns to Tokyo	*Tookyoo e káeru déñsya ni noru kotó*

One of the meanings of ***kotó*** is 'act' or 'action' (Note 8.12). When ***kotó*** follows a verb, or a sentence ending with a verb, the whole expression means 'the act of doing so-and-so' or 'the act of having done so-and-so'. Such an expression is treated in the clause like any noun with a modifier before it.

In a combination of this kind, the noun ***kotó*** has an accent only if the preceding verb has none. If the verb has one, the noun loses its accent. Compare ***noru kotó*** with ***míru koto***.

Notice that in sentence 241 the modifier of ***kotó*** contains a noun with a modifier of its own: ***déñsya*** is modified by the sentence *Tookyoo e káeru*.

Note 8.14. *Kotó ga sukí da*

236. [Ever] since I was a child, I've liked going to the park.	***Kodomo no tokí kara, kooeñ e, iku kotó ga sukí desu.***

The last part of this sentence means literally, 'the act of going to the park is pleasing'. As you know, ***sukí da*** and ***kirai da*** (polite forms ***sukí desu*** and ***kirai desu***) are equivalent to 'I like' and 'I dislike'—or 'you like', 'he likes', and so on (Note 3.4). The thing you like or dislike is always denoted by a noun. If this thing is an action (such as going somewhere or doing something), it is denoted by the noun *kotó* with a sentence modifier before it.

Additional examples:

(a) I like to go for a walk in the park every day.	*Máiniti kooeñ e sañpo ni iku kotó wa sukí desu.*
(b) I dislike eating (a meal) at the restaurant.	*Ryooríya de góhañ o tabéru koto wa kirai desu.*
(c) I dislike living in the country.	*Inaka ni súmu koto wa kirai desu.*
(d) I don't (too) much like working at that factory.	*Ano koobá de hataraku kotó wa añmari sukí zya arimaséñ.*
(e) I like talking with my friends.	*Tomodati to hanásu koto ga sukí desu.*

Note 8.15. *Kotó ga dekíru*

239. We can see the park from the bus.	*Básu kara kooeñ o míru koto ga dekimasu.*
237. Since we plan to go back to Tokyo tonight, we can't walk too long.	*Kóñbañ, Tookyoo e káeru tumori dá kara, añmari nagái aida, sañpo-suru kotó wa dekimaséñ.*
241. On that street we can probably take the streetcar that goes back to Tokyo.	*Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga dekíru desyoo.*

To say that somebody CAN DO something, when that something is the action of a verb, you use *kotó ga dekíru*, with the sentence that refers to the action standing before *kotó* as a modifier. The last parts of the three sentences above mean literally, (239) 'the action of seeing the park is possible'; (237) 'as for the action of taking a walk, it is not possible'; (241) 'the action of riding on a streetcar will probably be possible'.

If you mention the person for whom the action is possible, you use a noun with the particle *wa* or *ga*. Here are some samples:

(a) I can read German.	*Watakusi wa, Doitugo o yómu koto ga dekimasu.*
(b) Can you say that in Japanese?	*Anáta wa, sore o Nihoñgo de iu kotó ga dekimásu ka?*
(c) Small children can't walk fast.	*Tiisái kodomo wa, háyaku arúku koto wa dekimaséñ.*

The most convenient way to translate all these expressions into English is to use the word 'can'. However, not every English sentence with 'can' corresponds to a Japanese sentence with *dekíru*. We often use 'can' to mean 'be allowed'—for instance, 'Can I go now?'; 'You can have more if you like'; 'You can't smoke here'. *Dekíru* means 'be possible', never 'be permitted'.

Additional examples:

(d)	It's possible to walk from here to the station.	*Koko kara teisyaba máde arúite iku kotó ga dekimasu.*
(e)	I can probably go to the country this Sunday.	*Kono Nitiyóobi ni inaka e iku kotó ga dekíru desyoo.*
(f)	I'm sick, so I can't work.	*Byooki dá kara, hataraku kotó wa dekimaséñ.*
(g)	This fountain pen is too expensive, so I can't buy it.	*Kono mañnéñhitu wa añmari takái kara, kau kotó wa dekimaséñ.*
(h)	From the train you can see the factory where my friend works.	*Kisyá kara, tomodati no hataraite iru koobá o míru koto ga dekimasu.*
(i)	The rain has stopped, so I guess we can go outside.	*Áme ga yañdá kara, sóto e déru koto ga dekíru desyoo.*
(j)	My friend is asleep now, so he can't talk with you.	*Tomodati wa íma nete irú kara, anáta to hanásu koto wa dekimaséñ.*
(k)	It's possible to go back home from the office by bus.	*Zimúsyo kara utí made básu de káeru koto ga dekimasu.*
(l)	I know English, so I can talk with Englishmen and Americans.	*Watakusi wa Eigo ga dekíru kara, Eikokúziñ to Beikokúziñ to hanásu koto ga dekimasu.*
(m)	I was sick last night, so I couldn't come here.	*Sakúbañ wa byooki dátta kara, koko e kúru koto ga dekimaséñ desita.*

Note 8.16. *Kotó ga áru*

234. Have you ever gone to the park in Yokohama?	*Yokohama no kooeñ e, itta kotó ga arimásu ka?*
*235. No, I haven't ever gone.	*Iie. Itta kotó wa, arimaséñ.*

The basic meaning of the verb *áru* is 'exist'. These sentences mean literally, 'Does the action of having gone to the park in Yokohama exist [as an item in your experience]?' and 'No, the action of having gone does not exist [as an item in my experience]'. Compare these sentences with the two following:

(a) Did you go to the park in Yokohama yesterday?	*Kinoo, Yokohama no kooeñ e ikimásita ka?*
(b) No, I didn't go yesterday.	*Iie. Kinóo wa, ikimaséñ desita.*

Sentences (a) and (b) refer to a single definite action, which took place or did not take place on a particular day. Sentences 234 and 235 do not refer to any particular time. Sentence 234 asks if you have EVER gone to the park, no matter when; sentence 235 says that you haven't EVER gone, at any time.

When the sentence modifier before *kotó* has a predicate in the past tense, as in these two sentences, the expression *kotó ga arimásu* is used to ask whether somebody HAS EVER DONE so-and-so, or to say that somebody has, at some time in the past, done so-and-so. The negative expression (*kotó wa arimaséñ* or *kotó ga arimaséñ*) is used to say that somebody HASN'T EVER DONE so-and-so.

When the sentence modifier has a predicate in the present tense, the expression *kotó ga arimásu* is used to say that somebody occasionally DOES so-and-so. For instance, *Kooeñ e iku kotó ga arimasu* means 'I go to the park now and then'.

Additional examples:

(c) have you ever been to America?	*Anáta wa, Beikoku e itta kotó ga arimásu ka?*
(d) I've never eaten at that restaurant between the hotel and the bookstore.	*Watakusi wa, hóteru to hoñya no aida ni áru ano ryooríya de tábeta koto wa arimaséñ.*
(e) Mr. Tanaka has lived in Tokyo.	*Tanaka-sañ wa, Tookyoo ni súñde ita kotó ga arimasu.*
(f) I've never worked in a factory.	*Watakusi wa, koobá de hataraita kotó wa arimaséñ.*
(g) Have you ever ridden on a plane?	*Anáta wa, hikóoki ni notta kotó ga arimásu ka?*
(h) He has never drunk beer.	*Anó hito wa, bíiru o nóñda koto ga arimaséñ.*
(i) Have you read this book?	*Kono hóñ o yóñda koto ga arimásu ka?*
(j) I'm a farmer, but I've never raised any rice or vegetables.	*Watakusi wa hyakusyóo desu ga, komé to yasai o tukútta koto wa arimaséñ.*
(k) I've never talked with an Englishman.	*Watakusi wa Eikokúziñ to hanásita koto wa arimaséñ.*
(l) I've passed near that school in my car, but I've never gone inside.	*Zidóosya de ano gakkoo no sóba o tóotta koto ga arimásu ga, náka ni háitta kotó wa arimaséñ.*

Note 8.17. *Tumori*

*235. Today I'm planning to go there for a walk.	*Kyóo, soko e sañpo ni iku tumori desu.*
*237. Since we plan to go back to Tokyo tonight . . .	*Kóñbañ, Tookyoo e káeru tumori dá kara . . .*

Tumori means 'intention'. When *tumori dá* (polite form *tumori désu*) follows a verb or a sentence ending with a verb, the whole expression means, 'it is [somebody's] intention to do so-and-so'. The two examples above can be translated literally, 'Today, it is [my] intention to go there for a walk', and 'Because it is [our] intention to return to Tokyo tonight'.

When you mention the person who intends to perform the action, you use a noun with the particle *wa*. For instance:

(a) My neighbor intends to raise vegetables in his garden.	*Watakusi no tonari no hito wa, niwa de yasai o tukúru tumori desu.*

To say that somebody INTENDED to do something (past tense) you use *tumori dátta* (polite form *tumori désita*). To say that somebody DOESN'T INTEND to do something, you often use *tumori zya arimaséñ*.

Additional examples:

(b) I had planned to go for a walk, but it rained, so I couldn't go.	*Sañpo ni iku tumori désita ga, áme ga hútta kara, iku kotó wa dekimaséñ desita.*
(c) I'm planning to go to town tomorrow and buy some books.	*Asitá wa, matí e itte, hóñ o kau tumori desu.*
(d) I intend to work at an office in this town.	*Watakusi wa, kono mati no zimúsyo de hataraku tumori desu.*
(e) I'm not planning to eat at the restaurant this evening.	*Kóñbañ wa, ryooríya de tabéru tumori zya arimaséñ.*
(f) After (eating) dinner, I expect to have some beer.	*Góhañ o tábete kara, bíiru o nómu tumori desu.*
(g) I plan to leave by the 5:32 train.	*Gózi sáñzyuu níhuñ no kisyá de tátu tumori desu.*
(h) I intend to come back about half past six	*Rokuzi-hañ-góro ni, káette kúru tumori desu.*

(i) I'd been planning to read (a book) at home, but a friend [of mine] came, so we talked.	*Utí de hóñ o yómu tumori désita ga, tomodati ga kíta kara, hanasimásita.*
(j) I'm planning to buy a fountain pen, so please give me five yen (*lit.* money to the extent of five yen).	*Maññéñhitu o kau tumori dá kara, okane o góeñ kudasái.*
(k) I intend to take the next train that comes [along].	*Tugí ni kúru kisyá ni noru tumori desu.*

Note 8.18. *Tokí*

*236. ever since I was a child (*lit.* from child-time)	*kodomo no tokí kara*
*240. when the bus gets to the bank (*lit.* at the time that the bus has come to the front of the bank)	*básu ga giñkoo no máe e kitá toki ni*

Tokí means 'time' or 'occasion' or 'opportunity'. With a modifier before it, it refers to a particular point or period of time. When the modifier is a sentence, *tokí* refers to the time that something happens or happened; in this use it often corresponds to English 'when', as in sentence 240.

Tokí is a time word (Note 3.9). When it refers to the point of time at which something happens or happened, it is sometimes followed by the particle *ni*, sometimes by *wa*, sometimes by nothing at all. The use or omission of *ni* after a time word is optional, and does not affect the meaning. When *tokí* refers to repeated actions ('every time that so-and-so happened') it has the double particles *ni wa*.

After an accented word, *tokí* usually loses its own accent.

The particle *to* at the end of a non-final clause means 'whenever', and refers to a general condition (Note 5.11). *Tokí* usually refers to a particular point or period of time. Notice also that the particle *to* is always preceded by the present tense, whereas *tokí* may have either the present or the past before it.

Additional examples:

(a) I bought this car when I lived in America.	*Beikoku ni súñde ita tokí ni, kono zidóosya o kaimásita.*
(b) When I go to Toyko, I generally go by train.	*Tookyoo e iku tokí ni wa, taitei kisyá de ikimasu.*
(c) While I was reading the magazine, my friend came.	*Zassi o yóñde ita tokí ni, tomodati ga kimásita.*

(d) I've lived in this town from the time that I [first] came to Japan.	*Nihóñ e kitá toki kara, kono matí ni súñde imasu.*
(e) I've been fond of beer ever since I went to school.	*Gakkoo e itte ita tokí kara, bíiru ga sukí desu.*
(f) When the bus got to the top of the hill, Mr. Yamamoto got off.	*Básu ga oka no ue e kitá toki ni, Yamamoto-sañ ga orimásita.*
(g) When it's cold I sit down near the fire and read my newspaper.	*Samúi toki ni wa, hí no sóba ni kosikákete, siñbuñ o yomimasu.*
(h) When I worked in the factory I used to make tools.	*Koobá de hataraita tokí, doogú o tukurimásita.*
(i) When I was sick, I took it easy at home.	*Byooki no tokí wa, utí de yasúñde imasita.*
(j) At the time that I came to this town, it was spring.	*Kono matí e kitá toki wa, háru desita.*

Note 8.19. *Aida*

*237. We can't walk too long (*lit.* too long an interval).	*Añmari nagái aida, sañpo-suru kotó wa dekimaséñ.*

In Unit 4 (Note 4.1) you learned *aida* as a place word meaning 'the place between two objects'. In sentence 237 it means 'a period of time'. The basic meaning of *aida*, both as a place word and as a time word, is 'interval'.

When *aida* is modified by a noun phrase with the particle *no*, it means 'for such-and-such a period of time' or 'during such-and-such an interval of time'. Thus, *sañsyúukañ no aida* means 'for (a period of) three weeks'; *yóru no aida* means 'during the night'. When *aida* is modified by a verb or by a sentence ending with a verb, it means 'during the interval that so-and-so happened or was happening', or simply 'when so-and-so happened'. In the second meaning, *aida* is equivalent to *tokí*. For instance, *inaka ni súñde ita aida* means 'while [I] was living in the country', or 'when [I] lived in the country' (equivalent to *inaka ni súñde ita tokí*).

When *aida* refers to an interval of time, it sometimes has the particle *ni*, sometimes *wa*, sometimes no particle at all. Compare the preceding Note.

Additional examples:

(a) He came during the night.	*Yóru no aida ni kimásita.*
(b) I was sick for three weeks.	*Sañsyúukañ no aida byooki désita.*

(c) While I lived in the country, I often took walks.	*Inaka ni súñde ita aida, yóku sañpo-simásita.*
(d) It snowed while I was asleep.	*Nete ita aida ni, yukí ga hurimásita.*
(e) It's cold during the winter.	*Huyú no aida wa, samúi desu.*
(f) I read the newspaper while riding on the train.	*Kisyá ni notte ita aida ni, siñbuñ o yomimásita.*
(g) My friend came to the house while I was away at the office.	*Zimúsyo e itte ita aida ni, tomodati ga utí e kimásita.*
(h) I can walk to the station in the space of one hour.	*Itizíkañ no aida ni, teisyaba máde arúite iku kotó ga dekimasu.*

Note 8.20. Verb plus *desyóo*

238. That bus will probably pass near the park.	*Ano básu wa, kooeñ no sóba o tóoru desyoo.*
241. On that street we can probably take the streetcar that goes back to Tokyo.	*Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga dekíru desyoo.*

A verb in the plain present tense followed by *desyóo* (the tentative of the copula) means 'it (or he) probably does or will do or would do so-and-so' or 'so-and-so will probably happen'. *Tóoru desyoo* means 'it probably passes or will pass', *dekíru desyoo* means 'it probably is or will be possible'.

A verb in the plain past tense followed by *desyóo* means 'it (or he) probably did so-and-so' or 'so-and-so probably happened'. *Tóotta desyoo* would mean 'it probably passed' or 'it probably would have passed', *dékita desyoo* would mean 'it was probably possible' or 'it would probably have been possible'.

A verb with *desyóo* sometimes corresponds to other English expressions: 'I guess so-and-so will happen (or happened)', 'so-and-so may happen (or may have happened)', and the like. In a question, it often means, 'do you suppose that so-and-so will happen (or happened)?' or 'I wonder if so-and-so will happen (or happened)'.

The combination of a verb with *desyóo* is not used to refer to the speaker's own actions. *Iku desyóo* may mean 'he will probably go' or 'they will probably go', but not 'I shall probably go'. To refer to your own future actions you use either the tentative or the present tense of the verb alone: *ikimasyóo* or *ikimásu* (Notes 7.10, 7.20).

Additional examples:

(a) Taro will probably get off in front of the school.	*Tároo wa, gakkoo no máe de oríru desyoo.*
(b) It may rain tomorrow.	*Asitá wa, áme ga húru desyoo.*
(c) My friend may come tonight.	*Kóñbañ wa, tomodati ga kúru desyoo.*
(d) You can probably buy pens in that store.	*Ano misé de péñ o kau kotó ga dekíru desyoo.*
(e) The train that left here at five minutes to seven probably got to Tokyo about nine o'clock.	*Sitízi gohuñ máe ni koko o déta kisyá wa, kuzi-góro ni Tookyoo e túita desyoo.*
(f) Mr. Tanaka lived a long time in America, so he must know English [pretty] well.	*Tanaka-sañ wa, nagái aida Beikoku ni súñde ita kara, Eigo ga yóku dekíru desyoo.*
(g) That train must have stopped at Yokohama.	*Ano kisyá wa, Yokohama de tomatta desyóo.*
(h) My friend has probably gone for a walk.	*Tomodati wa, sañpo ni itte iru desyóo.*
(i) It's eleven o'clock. I wonder if Taro is asleep.	*Zyuuitízi desu ga, Tároo wa nete iru desyóo ka?*
(j) I wonder if you can go as far as the park by bus.	*Kooeñ máde básu de iku kotó ga dekíru desyóo ka?*

Note 8.21. Particles *ga* and *wa*

*234. Have you ever gone [there]?	*Itta kotó ga arimásu ka?*
*235. I've never gone [there].	*Itta kotó wa arimaséñ.*
*239. We can see [it].	*Míru koto ga dekimasu.*
*237. We can't take a walk.	*Sañpo-suru kotó wa dekimaséñ.*

The difference between the particles *ga* and *wa* is a matter of emphasis: *ga* is emphatic, *wa* is unemphatic. A noun with *ga* answers a question or adds new information; a noun with *wa* repeats part of the question or merely announces the topic you are going to talk about (Notes 2.13, 4.4).

As a result of this distinction, it happens that *wa* is more common than *ga* in negative statements. In a negative statement, the emphatic part is usually the predicate—the part that says so-and-so is not true. In sentences 235 and 237, the emphatic parts are *arimaséñ* and *dekimaséñ*.

If somebody asked you, 'What is it that you've never done?' or 'What is it that we can't do?' you might answer as follows:

(a) I've never gone [there]. *Itta kotó ga arimaséñ.*
(b) We can't take a walk. *Sañpo-suru kotó ga dekimaséñ.*

These two sentences have the particle *ga* because here the emphasis is on the noun *kotó* and its modifiers, not on the predicate. But negative statements of this kind are less common than the kind illustrated in sentences 235 and 237.

Additional examples:

(c) I've never ridden on a plane. *Hikóoki ni notta kotó wa arimaséñ.*
(d) Have you ever been to China? *Sína e itta kotó ga arimásu ka?*
(e) You can get to the country by car. *Zidóosya de inaka e iku kotó ga dekimasu.*
(f) I've never talked with a policeman. *Zyúñsa to hanásita koto wa arimaséñ.*
(g) Did you ever go to that school on top of this hill? *Kono oka no ue ni áru ano gakkoo e itta kotó ga arimásu ka?*

Note 8.22. Particle *no*

234. Have you ever gone to the park in Yokohama? *Yokohama no kooeñ e, itta kotó ga arimásu ka?*

The phrase *Yokohama no kooeñ* corresponds to the English expression 'the park in Yokohama'. The reason for using *no* here is that you need a particle that will make one noun (*Yokohama*) modify another (*kooeñ*). As you know, there is only one particle that will do this: the particle *no*.

Instead of *Yokohama no kooeñ*, you could say also *Yokohama ni áru kooeñ*, literally 'the park that is in Yokohama'. These two kinds of modifiers—a noun phrase with *no*, and a sentence with *áru*—often have about the same meaning.

Additional examples:

(a) The book on top of the desk is mine.	*Tukue no ue no hóñ wa, watakusi nó desu*
(b) The book on top of the desk is mine.	*Tukue no ue ni áru hóñ wa, watakusi nó desu.*
(c) I went to a school in Osaka.	*Oosaka no gakkoo e ikimásita.*
(d) I went to a school in Osaka.	*Oosaka ni áru gakkoo e ikimásita.*
(e) He works at a bank in this town.	*Kono mati no giñkoo de hataraite imasu.*
(f) He works at a bank in this town.	*Kono matí ni áru giñkoo de hataraite imasu.*

4. Exercise

A. Here are five questions in Japanese, each one followed by five statements. In each group of statements, there are several that could be used in answer to the question and several that could not. Pick out the sensible answers to each question, and practice both question and answers out loud.

1. *Kyóo wa, náni o suru tumori désu ka?*
   - a. *Sañpo ni iku tumori desu.*
   - b. *Háyaku arúku koto ga dekimasu.*
   - c. *Byooki dá kara, utí de yasumimasyóo.*
   - d. *Tukárete iru kara, sirimaséñ.*
   - e. *Yokohama e itta kotó wa arimaséñ.*

2. *Áme ga húru hi ni wa, náni o simásu ka?*
   - a. *Kooeñ de asobu kotó ga sukí desu.*
   - b. *Utí de yasúñde. hóñ o yomimasu.*
   - c. *Tomodati no utí e itte, hanasimasu.*
   - d. *Samúi to, hí no sóba ni kosikakemasu.*
   - e. *Nódo ga kawáite iru kara, tabemasyóo.*

3. *Tookyoo e iku kisyá wa, dóko kara demásu ka?*
   - a. *Inaka e iku tumori desu.*
   - b. *Zidóosya ni notte, matí o míru koto ga dekimasu.*
   - c. *Déñsya no déru tokoro wa, sáñtyoo minami no hóo ni arimasu.*
   - d. *Ano teisyaba kara demasu.*
   - e. *Bíiru o nómu koto ga sukí desu.*

4. *Hima dá to, náni o suru kotó ga sukí desu ka?*
   - a. *Kisyá ni notte, taitei inaka e ikimasu.*
   - b. *Watakusi wa, Nihoñgo o hanásu koto ga dekimaséñ.*
   - c. *Kooeñ e itte, asobu kotó ga sukí desu.*
   - d. *Déñsya wa, uti no sóba o tóoru desyoo.*
   - e. *Íma, tabéru koto wa dekimaséñ.*

5. *Kinóo wa, náni o simásita ka?*
   a. *Kooeñ de asobu tumori désita ga, áme ga hútta kara, utí de yasumimásita.*
   b. *Íi téñki datta kara, sañpo ni ikimásita.*
   c. *Tukárete ita keredomo, eigákañ e ikimásita.*
   d. *Nihóñ e itta kotó wa arimaséñ.*
   e. *Zassi no sita ni áru hóñ o míru koto wa dekimaséñ.*

B. In each group of three sentences, pick out the one that fits the situation given in English.

1. You say that you have lived in the city from the time you were a child:
   a. *Kodomo no tokí kara, matí ni súñde imasu.*
   b. *Kodomo wa, kooeñ de asobu kotó ga sukí desu.*
   c. *Kodomo kara siñbuñ o kaimásita.*

2. You have never lived in the country:
   a. *Matí de hataraite irú kara, inaka ni súmu koto wa dekimaséñ.*
   b. *Áme ga hútte iru kara, sañpo-suru koto wa dekimaséñ.*
   c. *Inaka ni súñda koto wa arimaséñ.*

3. Today you are planning to go to the country:
   a. *Inaka de sañpo-suru kotó ga sukí desu.*
   b. *Kyóo wa, kisyá ni notte, inaka e iku tumori desu.*
   c. *Tugí ni kúru kisyá ni norimisyóo.*

4. Since you intend to eat at home this evening, you can't stay in the country too long:
   a. *Kóñbañ, utí de tabéru tumori dá kara, añmari nagái aida inaka de yasúmu koto wa dekimaséñ.*
   b. *Hima dá to, inaka e itte, tomodati no utí de tabéru koto ga dekimasu.*
   c. *Téñki ga íi hi ni wa, nagái aida sañpo-suru kotó ga sukí desu.*

5. When the train arrives at the station, let's get off and take the trolley:
   a. *Déñsya wa, teisyaba no sóba o tóoru desyoo.*
   b. *Kisyá ga teisyaba e túita toki ni, órite kara déñsya ni norimasyóo.*
   c. *Yokohama e iku kisyá no déru teisyaba no sóba de, básu ga tomaru desyóo.*

C. The following sentences are all in the present tense, and all affirmative. For each sentence, make up three other versions: one in the past tense, one negative, and one negative past. For instance, the first sentence means 'I can walk fast'; make up three sentences that will mean 'I COULD walk fast', 'I CAN'T walk fast', and 'I COULDN'T walk fast'. For each version, make all the changes that are necessary in the original sentence.

1. *Watakusi wa, háyaku arúku koto ga dekimasu.*
2. *Kóñbañ, kono hóñ o yómu tumori desu.*
3. *Nihoñgo no hóñ to zassi o yómu koto ga dekimasu.*

4. *Niwa de yasúmu koto ga sukí desu.*
5. *Oosaka e iku hikóoki de noru tumori desu.*
6. *Kisyá no mádo kara, watakusi no hataraita koobá o míru koto ga dekimasu.*
7. *Máiniti sono ryooríya de tabéru koto ga sukí desu.*
8. *Tookyoo e kuzi-háñ ni túku koto ga dekimasu.*
9. *Sáñzi nízyuu róppuñ no kisyá de, koko o déru tumori desu.*
10. *Máiniti gózeñ zyúuzi made, siñdai de siñbuñ o yómu koto ga sukí desu.*

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 17B, beginning

1. MR. YAMAMOTO IS TELEPHONING MR. KIMURA, WHO IS IN THE COUNTRY, TO ASK ABOUT A PROPOSED TRIP.

Yamamoto: *Watakusi wa, asitá, Oosaka e iku tumori désu.*
Soko e itta kotó wa arimaséñ ga, /
anáta wa, itta kotó ga áru kara . . .

Kimura: *Sitúrei desu ga, /*
watakusi wa, soko e itta kotó wa arimaséñ.
Kyóneñ no híru, iku tumori désita ga, /
byooki ni nátta kara, iku kotó ga dekimaséñ desita.
Anáta wa, watakusi no utí ni súñde iru, Beikokúziñ o sitte imásu ka?

Yamamoto: *Hárisu-sañ* desu ka?*

Kimura: *Sóo desu.*

Yamamoto: *Namae o kiita kotó wa arimásu ga, /*
hanásita koto wa arimaséñ.

* *Hárisu* is a Japanese pronunciation of the English name 'Harris'.

Kimura: *Hárisu-sañ wa, Oosaka e itta kotó ga áru kara, /*
anó hito wa, Oosaka no kotó o, sitte iru desyóo.

Yamamoto: *Watakusi wa, Eigo ga dekimaséñ.*

Kimura: *Hárisu-sañ wa, Nihoñgo ga dekíru kara, /*
anáta to, hanásu koto ga dekimasu.

Yamamoto: *Sore wa íi desu.*
Sonó hito ni, Oosaka no kotó o kikimasyóo.

2. MR. YAMAMOTO IS TELEPHONING MR. HARRIS. AFTER MR. YAMAMOTO HAS INTRODUCED HIMSELF AND EXPLAINED WHY HE IS CALLING, MR. HARRIS CONTINUES.

Harris: *Hikóoki de iku to, háyaku iku kotó ga dekimasu.*
Oosaka e iku hikóoki wa, sáñzi nízyuu góhuñ ni demasu.

Yamamoto: *Oosaka e, náñzi ni tukimásu ka?*

Harris: *Nizikañ-gúrai kakáru kara, /*
gozi-hañ-góro ni tukú desyóo.

Yamamoto: *Oosaka ní wa, doñna hóteru ga arimásu ka?*

Harris: *Sóo desu née.*
Íi hóteru mo, warúi hóteru mo, arimasu.
Watakusi ga itta hóteru wa, taiheñ íi desita.

Yamamoto: *Sono hóteru wa, dóko ni arimásu ka?*

Harris: *Teisyaba kara, yóñtyoo minami no hóo ni áru, sirói tatémono ga, /*
watakusi no itta hóteru desu.
Teisyaba no máe kara déru déñsya wa, /
hóteru no sóba o tóoru kara, /
sore ni notte iku to, íi desu.

Yamamoto: *Sono hoteru no sóba ni, tabemóno no oisíi ryooríya ga arimásu ka?*

Harris: *Sore wa arimaséñ ga, /*
hóteru de, tabéru koto ga dekimasu.

3. Free Conversation

1. *A is a stranger who has just arrived in Yokohama. He approaches B, a policeman, to ask directions.*

A begs pardon and asks where there is a good cheap hotel.

B says there are some cheap hotels near the station, but they aren't good. There's a very good hotel about ten blocks (*-tyoo*) south, but it's expensive.

A says he'll go to that hotel, and asks if there's a streetcar that passes near it.

B says yes, the streetcar that leaves from the station passes one block east of the hotel.

A asks where he can get the streetcar.

B says he can get on over there, where that black car is parked (stopped). He says the next streetcar will leave at five minutes after two.

A thanks him and goes away.

2. *C is a native of Yokohama. He is taking A around the city to show him the sights.*

A asks what that tall red building is.

C asks, which building?

A says, the building over there between the drugstore and the movie theater.

C says that's the bank where he works.

C asks A to look at the park over there. He says he used to come here for a walk every day when he was a child.

A asks what the building is that they just now passed.

C says it's the new post office. It's too small, and he doesn't like it.

A sees a large white building on top of a high hill, and asks what it is.

C says it's a hotel.

A wonders why people would live in a hotel on top of such a high hill.

C doesn't know, but it may be because you can see the city [so] well from there.

C says he's got hungry, and asks if A is hungry too.

A says yes, he is, and asks if C knows any restaurant where they have good food.

C says there's a restaurant near-by, and suggests that they go there now.

A agrees.

3. *Giving directions.*

Each member of the group should draw a plan of an imaginary town, showing a railroad station and a hotel some distance apart, with various other buildings, parks, and so on in between. Then each student, in turn, should tell the group in Japanese how you get from the station to the hotel in his particular town, and what you see on the way. Make the directions as exact as possible, including bus or streetcar routes. If the other members of the group are not clear about the directions they get, they should ask questions about them in Japanese.

PART TWO UNIT 9

MORE NUMBERS

SECTION A

1. Basic Sentences

Record 18A, beginning

ENGLISH EQUIVALENTS	JAPANESE
letter	*tegami*
five (letters or documents)	*gotuu*
write	*káku*
write five letters	*tegami o gotuu káku*
242. Today I'm planning to write five letters.	*Kyóo, tegami o gotuu káku tumori desu.*
how many (sheets)?	*náñmai*
be necessary	*iru*
243. How many sheets of paper do you need?	*Kamı ga náñmai irimásu ka?*
seven (sheets)	*sitımai*
244. I need seven	*Sitımai irimasu.*
two (long thin objects)	*nıhoñ*
one (long thin object)	*ıppoñ*
even one, as many as one	*ıppoñ mo*
245. I have two fountain pens but I haven't got a single pencil.	*Mañnéñhitu wa, nıhoñ mótte imasu ga, / eñpitu wa, ıppoñ mo, mótte imaseñ.*
lend	*kasu*
246. Please lend me one of [your] fountain pens.	*Mañnéñhitu o ıppoñ kasite kudasái.*

before writing	*káku máe ni*
247. Before you write your letters, how about a (*lit.* one) cigarette?	*Tegami o káku máe ni, tabako o íppoñ, ikága desu ka?*
smoke (verb)	*suu*
or (with *tabako* only)	*nómu*
248. No, I don't smoke.	*Iie. Tabako wa nomimaséñ.*
in the interval of writing	*káite iru aida ni*
borrow	*kariru* (I)
two (books or magazines)	*nísatu*
two books	*nísatu no hóñ*
give back	*káesu*
go in order to give back	*káesi ni iku*
249. While you're writing your letters, I guess I'll go and return the two books I borrowed yesterday.	*Anáta ga tegami o káite iru aida ni, / watakusi wa, kinoo karita nísatu no hóñ o káesi ni ikimasyóo.*

Record 18B, beginning

250. How about some beer?	*Bíiru wa ikága desu ka?*
time or place after something	*áto*
in the time after writing	*káita áto de*
one (containerful or glassful)	*íppai*
two (containerfuls or glassfuls)	*níhai*
go in order to drink	*nómi ni iku*
251. After you've written your letters, let's go and drink a glass of beer.	*Tegami o káita áto de, / bíiru o íppai nómi ni ikimasyóo.*
well then	*dé wa*
252. All right, let's do that.	*Dé wa soo simasyóo.*

2. Practice and Review

3. Notes

Note 9.1. Unit counters and class counters

Here are sixteen different numbers, each one made up of the numeral *ní* (2) plus one of the counters you have learned. Counters in the first two columns were introduced in Units 7 and 8; counters in the third column were introduced in the present Unit.

nieñ	2 yen	*nizíkañ*	2 hours	*nituu*	2 (letters or the like)
niséñ	2 sen	*níhuñ*	2 minutes	*nísatu*	2 (books or the like)
níneñ	2 years	*níbyoo*	2 seconds	*nímai*	2 (sheets or the like)
Nigatu	February	*nízi*	2 o'clock	*níhoñ*	2 (pencils or the like)
nikágetu	2 months	*nítyoo*	2 cho	*níhai*	2 (glassfuls or the like)
nisyúukañ	2 weeks				

The numbers in the first two columns refer to various units of money, time, and distance; the unit is expressed by the counter. A number with the counter *-eñ* always means 'so-and-so-many yen'; a number with the counter *-kágetu* always means 'so-and-so-many months'; a number with the counter *-byoo* always means 'so-and-so-many seconds'; and so on. The reference or meaning of such a number is clear from the counter itself, without the need of any other noun to tell what kind of units you are talking about.

The numbers in the third column refer to various objects, such as letters, books, sheets of paper, pencils, and glassfuls of beer. By themselves, all these numbers mean simply 'two'. The counters in this column do not tell what objects you are talking about, but merely refer in a general way to the class that the objects belong to.

For instance, *nituu* means 'two' when you are talking about any kind of written or printed documents—say letters or notes or telegrams; but unless you have some other noun in the sentence, the number by itself does not tell you what kind of documents you are counting. *Nísatu* means 'two' when you are talking about any kind of bound volumes—say books or magazines or photograph albums; but the number by itself does not tell you what kind of volumes you are talking about. *Nímai* means 'two' when you are talking about anything thin and flat—say sheets of paper or cloth, postage stamps, playing-cards, maps, or leaves. *Níhoñ* means 'two' when you are talking about anything long and thin and more-or-less cylindrical—say pencils, pens, pins, matches, cigarettes, fingers, arms, legs, or blades of grass. *Níhai* means 'two' when you are talking about containerfuls of anything—say glassfuls of water or beer or milk, cupfuls of tea or coffee, bucketfuls of sand, and so on.

Counters that refer to particular units of money, time, distance, weight, and the like are UNIT COUNTERS. Counters that refer to certain kinds or classes of objects, without naming the object itself, are CLASS COUNTERS. A number with a unit counter needs no other noun to tell what you are counting; a number with a class counter usually accompanies another noun that names the particular objects you are talking about.

Most things are counted in Japanese with numbers containing a class counter. If you want to say 'two books' or 'two pencils' or 'two' of anything else, you must know what class the objects that you are counting belong to, and what the counter is that refers to this class. If you use the wrong counter, you may have trouble in making yourself understood.

Sometimes you may be in doubt about the right counter to use for a particular kind of object. For instance, magazines are counted with the counter *-satu*, but if you didn't know this, you might think that they were included in the class of thin flat objects (counter *-mai*). The only safe guide is to rely on your memory of the examples you have actually learned.

Here are the numbers from 1 to 10 with each of the five class counters you have learned. The interrogative number for each series is added at the end of the list. Notice that numbers with *-tuu*, *-satu*, *-hoñ*, and *-hai* undergo the changes described in Note 7.12.

ittuu	*issatú*	*itímai*	*íppoñ*	*íppai*
nituu	*nísatu*	*nímai*	*níhoñ*	*níhai*
sáñtuu	*sáñsatu*	*sáñmai*	*sáñboñ*	*sáñbai*
yóñtuu	*yóñsatu*	*yóñmai*	*yóñhoñ*	*síhai*
gotuu	*gósatu*	*gomai*	*gohoñ*	*gohai*
rokutuu	*rokusatú*	*rokúmai*	*róppoñ*	*róppai*
sitituu	*sitisatú*	*sitímai*	*sitíhoñ*	*sitíhai*
hattuu	*hassatú*	*hatímai*	*háppoñ*	*háppai*
kyúutuu	*kyúusatu*	*kumai*	*kyúuhoñ*	*kyúuhai*
zittuu	*zissatú*	*zyúumai*	*zíppoñ*	*zíppai*
náñtuu?	*náñsatu?*	*náñmai?*	*náñboñ?*	*náñbai?*

Note 9.2. Numbers before and after nouns

242. Today I'm planning to write five letters.	*Kyóo, tegami o gotuu káku tumori desu.*
243. How many sheets of paper do you need?	*Kamí ga náñmai irimásu ka?*
*245. I have two fountain pens.	*Mañnéñhitu wa, níhoñ mótte imasu.*
246. Please lend me one of [your] fountain pens.	*Mañnéñhitu o íppoñ kasite kudasái.*
*249. I guess I'll go and return the two books I borrowed yesterday.	*Kinoo karita nísatu no hóñ o káesi ni ikimasyóo.*
*251. Let's go and drink a glass of beer.	*Bíiru o íppai nómi ni ikimasyóo.*

When a noun has the particle *wa* or *ga* or *o*, a number referring to that noun may stand either before or after it. If it stands before the noun, the number usually has the particle *no* (for instance ***nísatu no hóñ o*** in sentence 249); if it stands after the noun, the number follows the particle *wa* or *ga* or *o* (for instance ***tegami o gotuu*** in sentence 242).

The difference in meaning between these two positions of the number is illustrated by the following pairs of sentences:

(a) Please give me those two books.	*Sono nísatu no hóñ o kudasai.*
(b) Please give me two of those books.	*Sono hóñ o nísatu kudasai.*
(c) I wrote the two letters yesterday.	*Kinoo nituu no tegami o kakimásita.*
(d) I wrote two letters yesterday.	*Kinoo tegami o nituu kakimásita.*

Sentence (a) means that there are just two books on the table, and you want somebody to give you both of them; sentence (b) means that there are three or more books, and you want somebody to give you two—any two. Sentence (c) refers to two particular letters that have already been mentioned; sentence (d) mentions two letters for the first time.

When a number with the particle *no* stands before a noun, it refers to the total number of objects involved, or implies that the objects have already been mentioned and are therefore known to both speaker and hearer. When a number follows the particle *wa* or *ga* or *o*, it refers to so-and-so-many objects out of a total that may be larger, or implies that the objects have not been mentioned before.

Notice that this difference in meaning holds good only when the particle after the noun is *wa* or *ga* or *o*. If the particle is anything else, the number always stands BEFORE the noun, regardless of meaning. You will have examples of this later on.

Additional examples:

(e)	I smoked ten cigarettes yesterday.	*Kinoo tabako o zíppoñ nomimásita.*
(f)	How many matches have you got?	*Mátti ga náñboñ arimásu ka?*
(g)	I read the three books my friend gave me.	*Tomodati no kureta sáñsatu no hóñ o yomimásita.*
(h)	How many letters did you get?	*Anáta wa, tegami o náñtuu moraimásita ka?*
(i)	Where did you put the four magazines you bought yesterday?	*Kinoo katta yóñsatu no zassi wa, dóko e okimásita ka?*
(j)	How many glasses of beer did you drink last night?	*Sakúbañ, bíiru o náñbai nomimásita ka?*
(k)	The five pencils I bought today are blue.	*Kyóo katta gohoñ no eñpitu wa aói desu.*
(l)	The (one) letter I wrote yesterday wasn't too long.	*Kinoo káita ittuu no tegami wa, añmari nágaku arimaséñ desita.*
(m)	The clerk sold seven fountain pens.	*Teñiñ wa, mañnéñhitu o sitíhoñ urimásita.*
(n)	I wrote three letters to my friends.	*Tomodati ni, tegami o sáñtuu kakimásita.*
(o)	Why do you need two fountain pens?	*Dóo site mañnéñhitu ga níhoñ irimásu ka?*
(p)	When I was a child, I used to drink four glasses of milk a day.	*Watakusi wa, kodomo no tokí ni, máiniti gyuunyuu o síhai nomimásita.*
(q)	About how many books a year do you read?	*Itíneñ ni, hóñ o nañsatu-gúrai yomimásu ka?*
(r)	How many sheets of stationery have you got?	*Anáta wa, biñseñ o náñmai mótte imasu ka?*
(s)	About how many letters can you write in one hour?	*Itizíkañ ni, tegami o nañtuu-gúrai káku koto ga dekimásu ka?*
(t)	Please give me those three sheets of paper (that are) on the desk.	*Tukue no ue ni áru, ano sáñmai no kamí o kudasái.*

Note 9.3. Numbers used alone

243. How many sheets of paper do you need? *Kamí ga náñmai irimásu ka?*

244. I need seven. *Sitímai irimasu.*

A number containing a class counter does not refer to any particular object, but merely to the class to which it belongs. For instance, a number with the counter *-mai* refers to anything that is thin and flat. In order to make it clear that you are talking about sheets of paper (not bedsheets or postage stamps or playing-cards), you must use the noun ***kamí*** along with the number. However, when the kind of object is already clear from an earlier sentence or from the general situation, a number with a class counter can be used alone, without any noun to name the objects you are talking about.

In sentence 244, there is no noun with *sitímai*, since it is already clear from the preceding question that the flat things you are talking about are sheets of paper. Notice that the number is used in this sentence without a particle; compare Note 7.18.

Additional examples:

(a) How many books are there?—There are eight. *Hóñ ga náñsatu arimásu ka?—Hassatú arimasu.*

(b) How many glasses of milk did they drink?—They drank six. *Gyuunyuu o náñbai nomimásita ka?—Róppai nomimásita.*

(c) How many pencils have you got?—I've got two. *Anáta wa, eñpitu o náñboñ mótte imásu ka?—Níhoñ mótte imasu.*

(d) How many letters do you plan to write?—I plan to write three. *Anáta wa, tegami o náñtuu káku tumori desu ka?—Sáñtuu káku tumori desu.*

Note 9.4. Particle *mo* after a number

*245. I haven't got a single pencil. *Eñpitu wa, íppoñ mo, mótte imaseñ.*

After a number, the particle *mo* has two different meanings. If the predicate is AFFIRMATIVE, *mo* means 'all of' or the like; it implies that the number is higher than you might expect. If the predicate is NEGATIVE, *mo* means 'even' (or 'not even'). Compare these four statements:

(a) I waited ten minutes.	*Zíppuñ matimásita.*
(b) I waited all of ten minutes.	*Zíppuñ mo matimásita.*
(c) I didn't wait ten minutes.	*Zíppuñ matimaséñ desita.*
(d) I didn't wait even ten minutes.	*Zíppuñ mo matimaséñ desita.*

Sentence (a) is a plain statement of fact. Sentence (b) states the same fact, and in addition shows that you think ten minutes was a long time to wait. Sentence (c) is another plain statement of fact, this time negative. Sentence (d) states the same fact, and in addition shows that you think ten minutes was not a long time to wait.

Additional examples:

(e) Taro hasn't read even one book.	*Tároo wa, hóñ o issatú mo yóñda koto wa arimaséñ.*
(f) This watch cost all of a hundred yen.	*Kono tokei wa, hyakúeñ mo simásita.*
(g) Yesterday I walked all of six hours.	*Kinoo rokuzíkañ mo arukimásita.*
(h) Yesterday I didn't get a single (*lit.* even one) letter.	*Kinóo wa, tegami o ittuu mo moraimaséñ desita.*
(i) Mr. Tanaka lived in America all of thirty years.	*Tanaka-sañ wa, sañzyúuneñ mo Beikoku ni súñde imasita.*

Note 9.5. Particle *ni* after a radical

*249. I guess I'll go and (*lit.* in order to) return the two books I borrowed yesterday.	*Kinoo karita nísatu no hóñ o káesi ni ikimasyóo.*
*251. Let's go and (*lit.* in order to) drink a glass of beer.	*Bíiru o íppai nómi ni ikimasyóo.*

Káesi is the radical of *káesu* 'give back'; *nómi* is the radical of *nómu* 'drink'. The expressions *káesi ni iku* and *nómi ni iku* mean literally 'go in order to give back' and 'go in order to drink'.

Before the verbs *iku* and *kúru,* a radical plus the particle *ni* indicates the PURPOSE for which somebody goes or comes.

Additional examples:

(a) I've come to buy a book.	*Hóñ o kai ni kimásita.*
(b) They went to see the new post office.	*Atarasíi yuubíñkyoku o mí ni ikimásita.*
(c) Let's go to that restaurant on the corner to eat (a meal).	*Kádo ni áru, ano ryooríya e, góhañ o tábe ni ikimasyóo.*
(d) Mr. Ito has gone to the factory to work.	*Itoo-sañ wa, koobá e hataraki ni itte imasu.*
(e) He went to Osaka to sell fountain pens.	*Oosaka e, mañnéñhitu o uri ni ikimásita.*
(f) I'll go to my friend's house to borrow a book.	*Tomodati no utí e, hóñ o kari ni ikimasyóo.*
(g) He went to the drugstore to get some medicine.	*Kusuriya e kusuri o morai ni ikimásita.*
(h) My friend came to talk last night.	*Sakúbañ tomodati ga hanási ni kimásita*
(i) I plan to go to Mr. Yamamoto's house tonight to pay [him] the money.	*Kóñbañ Yamamoto-sañ no utí e, okane o harái ni iku tumori desu.*
(j) I'm going back home to read (a book).	*Utí e hóñ o yómi ni kaerimasu.*

Note 9.6. Particles *wa* and *o* before *ikága desu ka*

250. How about some beer?	*Bíiru wa ikága desu ka?*
*247. How about a cigarette?	*Tabako o íppoñ, ikága desu ka?*

The expression *ikága desu ka* was introduced in Unit 1 with the meaning 'How are you?' (sentence 4); but of course it can also mean 'How is it?' In the two sentences quoted here, it has the latter meaning.

When you want to suggest something to a friend ('How about so-and-so?'), you often use *ikága desu ka*. The noun that names what you are suggesting ('some beer' or 'a cigarette' or the like) is mentioned first, with the particle *wa* or *o*. You use *o* if the noun is accompanied by a number, otherwise *wa*.

Additional examples:

(a) How about some coffee before we go to the office?	*Zimúsyo e iku máe ni, koohíi wa ikága desu ka?*
(b) How about a cup of tea before you go back home?	*Utí e káeru máe ni, otya o íppai ikága desu ka?*
(c) How about some fish?	*Sakana wa ikága desu ka?*
(d) How about a glass of milk before you go to bed?	*Neru máe ni, gyuunyuu o íppai ikága desu ka?*
(e) How about a beer after we get back from our walk?	*Sañpo kara káette kara, bíiru o íppai ikága desu ka?*

Note 9.7. Time words again: *máe, aida, áto*

247. Before you write your letters, how about a cigarette?	*Tegami o káku máe ni, tabako o íppoñ, ikága desu ka?*
*249. While you're writing your letters, I guess I'll go and return [some] books.	*Anáta ga tegami o káite iru aida ni, watakusi wa, hóñ o káesi ni ikimasyóo.*
251. After you've written your letters, let's go and drink a glass of beer.	*Tegami o káita áto de, bíiru o íppai nómi ni ikimasyóo.*

Máe and *aida* are already familiar to you as time words, meaning respectively 'the time before something' and 'the time or interval during something' (Notes 7.15, 8.19). *Áto* is another word of the same kind, meaning 'the time after something'. *Máe* and *aida*, like most time words, have the particle *ni; áto* usually has the particle *de*.

In the three examples quoted above, each of these time words has a sentence modifier before it. *Tegami o káku máe ni* means 'in the time before you write letters'; *anáta ga tegami o káite iru aida ni* means 'in the time or interval that you are writing letters'; *tegami o káita áto de* means 'in the time after you have written letters'. Notice how the predicates of these sentence modifiers fit the meaning of the time words that follow them: *máe*, referring to the time before some action is to take place, follows a present-tense verb (with future meaning); *aida*, referring to the interval during which some action is going on, follows a verb phrase; *áto*, referring to the time after some action has already taken place, follows a past-tense verb.

In the meaning 'after doing so-and-so', a past-tense verb plus *áto de* overlaps with a gerund plus *kára* (Note 3.6). Compare the following sentences:

(a) After eating (a meal), I left the house.	*Góhañ o tábete kara, utí o demásita.*
(b) After I ate, he left the house; *or* After he ate, I left the house.	*Góhañ o tábeta áto de, utí o demásita.*

When a gerund plus *kára* is followed by another verb, as in sentence (a), the meaning is usually that the same person performs both actions. When a past-tense verb plus *áto de* is followed by another verb, as in sentence (b), the meaning is often that the two actions are performed by different persons.

Accordingly, if you changed sentence 251 to read *Tegami o káite kara, bíiru o íppai nómi ni ikimasyóo*, it would mean either 'After writing my letters, I'll go and drink a glass of beer', or 'After we write our letters, let's go and drink a glass of beer'.

When a verb phrase plus *aida ni* is followed by another verb denoting a simultaneous action, as in sentence 249, the two actions are performed by different persons. The expression with *aida ni* is not used when you are talking about two actions performed simultaneously by the same person.

Additional examples:

(a) While you're away at school, I'm planning to go downtown.	*Anáta ga gakkoo e itte iru aida ni, watakusi wa matí e iku tumori desu.*
(b) Before you leave here, please close the windows.	*Koko o déru máe ni, dóozo mádo o símete kudasai.*
(c) After you've read this letter, let's go have some coffee.	*Kono tegami o yóñda áto de, koohíi o nómi ni ikimasyóo.*
(d) I'll smoke a cigarette before dinner.	*Góhañ o tabéru máe ni, tabako o íppoñ nomimasyóo.*
(e) While you're eating, I'll read the paper.	*Anáta ga góhañ o tábete iru aida ni, watakusi wa siñbuñ o yomimasyóo.*
(f) After the doctor went back home, I went and bought some medicine.	*Isya ga káetta áto de, watakusi wa kusuri o kai ni ikimásita.*

(g) Did you get to the station before the train left?	*Kisyá ga déru máe ni, teisyaba e tukimásita ka?*
(h) While you were out for a walk, I rested.	*Anáta ga sañpo ni itte ita aida ni, watakusi wa yasumimásita.*

Note 9.8. *Iru* 'be necessary'

243. How many sheets of paper do you need?	*Kamí ga náñmai irimásu ka?*
244. I need seven.	*Sitímai irimasu.*

The verb *iru* 'be necessary' belongs to class II (past *itta*, polite present *irimásu*). Do not confuse it with *iru* 'be', which belongs to class I (past *ita*, polite present *imásu*).

In English we say 'I need so-and-so'; in Japanese you say instead, 'So-and-so is necessary'. For instance, *Kamí ga irimasu* means 'I need some paper' (lit. 'Paper is necessary'). The thing that is necessary is expressed by a noun with the particle *wa* or *ga*. The person to whom something is necessary is expressed by a noun with the same particles. When both nouns are used, one has *wa* and the other has *ga*, depending on emphasis.

The negative *irimaséñ* (lit. 'it isn't necessary') is often used to mean 'I don't want it'. This expression is felt to be more polite than *hósiku arimaséñ*. See sentence (f) below.

Additional examples:

(a) I need some money.	*Watakusi wa, okane ga irimasu.*
(b) I'm the one that needs the money.	*Okane wa, watakusi ga irimasu.*
(c) How many pencils do you need?	*Eñpitu ga náñboñ irimásu ka?*
(d) I don't need any pencils.	*Eñpitu wa irimaséñ.*
(e) A mechanic needs tools.	*Syokkoo wa, doogú ga irimasu.*
(f) I've [already] read this book, so I don't want it (*lit.* need it).	*Kono hóñ wa yóñda koto ga áru kara, irimaséñ.*

Note 9.9. Smoking

*247. How about a cigarette? — *Tabako o íppoñ, ikága desu ka?*
248. No, I don't smoke. — *Iie. Tabako wa nomimaséñ.*

The general word for 'smoke (tobacco)' is *suu*. *Nómu* is used to mean 'smoke' only after the word *tabako*, as in sentence 248. In this sentence, *suimaséñ* would fit just as well.

Tabako means either 'cigarette' or 'tobacco'. There is also another word for 'cigarette', which you will have no trouble in learning. You might as well know the words for 'cigar' and 'pipe', too:

cigarette	*makitábako*
cigar	*hamaki*
pipe (for smoking)	*páipu*

The particle *wa* in sentence 248 marks the topic, as always. It indicates that the word *tabako* is unemphatic. (The sentence means literally, 'As for cigarettes, I don't smoke [them]'.) If you wanted to emphasize the word *tabako*, you would use the particle *o*. The difference between *wa* and *o* is about the same as between *wa* and *ga* (Notes 2.13, 4.4).

Additional examples:

(a) Do you smoke? — *Suimásu ka?*
(b) He smokes. — *Tabako o suimasu;* or *Tabako o nomimasu.*
(c) He's smoking a cigarette. — *Makitábako o sutte imasu.*
(d) I don't smoke cigars. — *Hamaki wa, suimaséñ.*
(e) I like to smoke a pipe. — *Páipu o suu kotó ga sukí desu.*
(f) I usually smoke a cigarette after (eating) a meal. — *Watakusi wa, góhañ o tábeta áto de, taitei tabako o nomimasu.*
(g) I can't stand people who smoke cigars. — *Watakusi wa, hamaki o suu hito wa kirai desu.*
(h) Today I haven't had time to smoke a single cigarette. — *Kyóo wa, tabako o íppoñ mo suu hima ga arimaséñ desita.*

4. Exercise

A. Each of the following sentences contains one or two blanks for you to fill in. In some sentences the word left out is a noun, in some it is a number. Where you have to fill in a noun, choose one that goes with the number in the same clause; where you have to fill in a number, choose one with a counter that refers to the noun, and use a numeral that seems reasonable to you in that particular sentence. When you have completed the sentences, practice them out loud.

1. *Kyóo wa, —— o gotuu moraimásita.*
2. *—— o íppoñ mótte imasu.*
3. *Misé de míta nísatu no —— o kaimasyóo.*
4. *—— ga sáñmai átta kara, —— o sáñtuu káku koto ga dekimásita.*
5. *Nódo ga kawáite iru kara, —— o íppai nomimasyóo.*
6. *Dóozo, tomodati to watakusi ni —— o níhoñ kasite kudasái.*
7. *Kinóo wa, —— o zíppoñ suimásita.*
8. *Kyóo wa, tomodati ni —— o nituu kakimásita.*
9. *Sakúbañ, gyuunyuu o —— nomimásita.*
10. *Kamí ga —— áru kara, tegami o —— kakimasyóo.*
11. *Máiniti, tabako o —— nomimasu.*
12. *Tomodati no utí e itte, karita —— no hóñ o kaesimásita.*
13. *Zassi o —— kaimásita.*
14. *Watakusi wa, anáta ga káita —— no tegami o yomimásita.*
15. *Eñpitu o —— to mañnéñhitu o —— mótte imasu.*

B. Here are some problems in arithmetic, each one consisting of four statements followed by a question. Read the statements to yourself out loud, keeping track of the numbers; and then answer the question in Japanese. Don't write anything down, unless you need pencil and paper to do the arithmetic.

1. *Watakusi wa, eñpitu o gohoñ mótte imasita.*
   Kodomo ni, sáñboñ yarimásita.
   Tomodati kara, yóñhoñ moraimásita.
   Moo róppoñ kaimásita.
   Watakusi wa, íma, náñboñ mótte imasu ka?

2. *Watakusi wa, tabako o zíppoñ mótte imasita.*
   Yóñhoñ suimásita.
   Tanaka-sañ ga háppoñ kuremásita.
   Yamamoto-sañ ni íppoñ yarimásita.
   Watakusi wa, íma, náñboñ mótte imasu ka?

3. *Watakusi wa, hóñ o zissatú mótte imasita.*
   Tanaka-sañ ni nísatu yarimásita.
   Moo hassatú kaimásita.
   Kodomo ni issatú yarimasita.
   Íma, watakusi wa, náñsatu mótte imasu ka?

4. *Tanaka-sañ wa, bíiru o síhai nomimásita.*
Watakusi wa, níhai nomimásita.
Uéda-sañ, íppai mo nomimaséñ desita.
Watakusi wa, moo sáñbai nomimásita.
Bíiru o náñbai kaimásita ka?

5. *Watakusi wa, biñseñ o sitímai mótte imasita.*
Kodomo ni nímai yarimásita.
Tegami o, sáñmai no biñseñ ni kakimásita.
Tomodati ga itímai kuremásita.
Íma, watakusi wa, náñmai mótte imasu ka?

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 18B, after first spiral

ENGLISH EQUIVALENTS	JAPANESE
one	*hitótu*
two	*hutatú*
three	*mittú*
four	*yottú*
five	*itútu*
six	*muttú*
seven	*nanátu*
eight	*yattú*
nine	*kokónotu*
ten	*tóo*

Record 18B, after second spiral

ENGLISH EQUIVALENTS	JAPANESE
trip	*ryokoo*
go on a trip	*ryokoo ni iku*
253. I'm planning to take a trip to the country.	*Inaka e ryokoo ni iku tumori desu.*

suitcase	*kabañ*
how many?	*íkutu*
take (*lit.* go holding)	*motte iku*
254. How many suitcases will you take?	*Kabañ o íkutu motte ikimásu ka?*
thing	*monó*
four suitcases	*yottú no kabañ*
insert	*ireru* (I)
be inserted	*irete áru*
255. My things are packed in four bags.	*Watakusi no monó wa, yottú no kabañ ni irete arimasu.*
baggage	*nímotu*
much *or* many	*takusáñ*
two (vehicles)	*nídai*
two automobiles	*nídai no zidóosya*
256. Since there's a lot of baggage, I'll go to the station in two cars.	*Nímotu ga takusañ áru kara, / nídai no zidóosya de teisyaba e ikimasu.*

Record 19A, beginning

one (person)	*hitóri*
two (persons)	*hutarí*
three (persons)	*sañníñ*
four (persons)	*yoníñ*
or	*yottarí*
three friends	*sañníñ no tomodati*
meet	*áu*
meet a friend	*tomodati ni áu*
expectation	*hazu*
expectation of meeting	*áu hazu*
257. I expect to meet* three friends at the station.	*Teisyaba de, sañníñ no tomodati ni áu hazu desu.*

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* A better equivalent would be, 'I'm supposed to meet'.

fruit	*kudámono*
bag	*hukuro*
one bagful	*hitóhukuro*
bring (*lit.* come holding)	*motte kúru*
258. One is supposed to bring a bag of fruit.	*Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*
one person more	*moo hitóri*
candy	*okási*
box	*hako*
one boxful	*hitóhako*
259. Another will probably bring a box of candy.	*Moo hitóri wa, okási o hitóhako motte kúru desyoo.*
what day of the month?	*náñniti*
260. What's the date today?	*Kyóo wa, náñniti desu ka?*
first day	*tuitati*
or	*itízitu*
one day	*itiniti*
or	*itiñti*
second day *or* two days	*hutuka*
third day *or* three days	*mikka*
tenth day *or* ten days	*tooka*
twelfth day *or* twelve days	*zyuuniniti*
or	*zyuuniñti*
twentieth day *or* twenty days	*hatuka*
261. Today is the second of August.	*Kyóo wa, Hatigatu hutuka desu.*
two nights	*hutábañ*
on the fourth (day)	*yokka ni*
262. Since it takes two days and two nights, we'll get to the country on the fourth.	*Hutuka hutábañ kakáru kara, inaka e yokka ni tukimasu.*

2. Practice and Review

3. Notes

Note 9.10. Secondary numerals

255. My things are packed in four bags. *Watakusi no monó wa, yottú no kabañ ni irete arimasu.*

The numerals *ití*, *ní*, *sañ*, etc. are used for most purposes that involve counting, either alone or in combination with various measures. But parallel to these primary numerals there is a series of SECONDARY NUMERALS, running from 1 to 10, with special uses of their own. These are the terms introduced at the beginning of the Basic Sentences in Section B. The interrogative word corresponding to the secondary numerals is *íkutu* 'how many?'.

The chief use of the secondary numerals is to count objects for which there is no special class counter (Note 9.1). This is a large and miscellaneous group, including various articles of furniture, doors and windows, pieces of baggage, towns and cities and countries, and a great many other things. Even objects for which a special class counter exists are sometimes counted with secondary numerals, if the speaker doesn't know the counter or has forgotten it. (But secondary numerals are never used to refer to units of money, time, distance, weight, and the like, or to living beings.)

The secondary numerals run only as far as 10. When you are talking about objects for which there is no special class counter, and you want to say that there are eleven or more of them, you use the primary numerals without a counter. In other words, the primary numerals, without any counter attached, serve as a continuation of the series of secondary numerals after 10. Compare the following sentences:

(a) There are two books here. *Koko ni, hóñ ga nísatu arimasu.*
(b) There are twelve books here. *Koko ni, hóñ ga zyuunísatu arimasu.*
(c) There are two desks here. *Koko ni, tukue ga hutatú arimasu.*
(d) There are twelve desks here. *Koko ni, tukue ga zyuuní arimasu.*

Sentences (a) and (b) tell how many books there are; 'two' and 'twelve' are expressed by combinations of primary numerals plus the counter *-satu*. Sentences (c) and (d) tell how many desks there are; desks are among the objects for which there is no special counter. Accordingly, 'two' is *hutatú* (a secondary numeral); and 'twelve' is *zyuuní* (primary numerals without a counter attached).

The secondary numerals (and the primary numerals without a counter that substitute for them above 10) are used exactly like the numbers you have already learned. When a noun with the particle *wa*, *ga*, or *o* is accompanied by a secondary numeral, the numeral may stand either before the noun, with *no*, or after the particle. The difference between the two positions is the one that was discussed in Note 9.2. Compare the following sentences with (c) and (d) above:

(e) THE two desks are here.	*Hutatú no tukue wa, koko ni arimasu.*
(f) THE twelve desks are here.	*Zyuuní no tukue wa, koko ni arimasu.*

As was mentioned in Note 9.2, you have this choice between two positions for a number only when the particle after the noun is *wa*, *ga*, or *o*. If it is anything else, the number (or secondary numeral) always precedes the noun. Notice the expression *yottú no kabañ ni* in sentence 255. This may mean either 'in four suitcases' or 'in THE four suitcases'.

Additional examples:

(g) How many windows are there in your room?—There are three.	*Anáta no heyá ni wa, mádo ga íkutu arimásu ka?* *—Mittú arimasu.*
(h) The two suitcases are in the car.	*Hutatú no kabañ ga zidóosya no náka ni arimasu.*
(i) I went to two movie theaters last night.	*Sakúbañ, hutatú no eigákañ e ikimásita.*
(j) The salesman sold four watches.	*Teñiñ wa, tokei o yottú urimásita.*
(k) I plan to take three suitcases to the station.	*Watakusi wa, teisyaba e kabañ o mittú motte iku tumori desu.*
(l) I put the fruit in five boxes.	*Itútu no hako ni, kudámono o iremásita.*
(m) There are two railroad stations in this town.	*Kono matí ni wa, teisyaba ga hutatú arimasu.*
(n) Mr. Yamamoto's room hasn't got even one window.	*Yamamoto-sañ no heyá ni wa, mádo wa hitótu mo arimaséñ.*

Note 9.11. Numbers with secondary numerals

258. One [friend] is supposed to bring a bag of fruit.	*Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*
259. Another will probably bring a box of candy.	*Moo hitóri wa, okási o hitóhako motte kúru desyoo.*
*262. Since it takes two days and two nights . . .	*Hutuka hutábañ kakáru kara . . .*

The numbers you have learned up to this point are made up of a primary numeral (*ití*, *ní*, *sañ*, etc.), or a string of such numerals, plus a bound form called a counter. There are also numbers based on the secondary numerals. These are made up of a bound form corresponding to the numeral, plus an ordinary noun. You have already met three examples: ***hitóhukuro*** 'one bagful' (from ***hukuro*** 'bag'), ***hitóhako*** 'one boxful' (from ***hako*** 'box'), and ***hutábañ*** 'two nights' (from ***bañ*** 'night').

The following list shows the secondary numerals, and the bound forms corresponding to them which are used in numbers of this kind:

1	*hitótu*	*hito-*
2	*hutatú*	*huta-*
3	*mittú*	*mi-*
4	*yottú*	*yo-*
5	*itútu*	*itu-*
6	*muttú*	*mu-*
7	*nanátu*	*nana-*
8	*yattú*	*ya-*
9	*kokónotu*	*kokono-*
10	*tóo*	*to-*

The nouns which are combined with these bound forms sometimes retain their original meaning in the combination (as in the case of *bañ* 'night'), sometimes have a meaning slightly different. Notice that the numbers containing ***hukuro*** and ***hako*** are NOT used to count bags and boxes, but bagfuls and boxfuls.

Not all nouns are combined with these bound forms. Here is a list of the ones that occur most commonly in such combinations:

así	foot or leg (for counting steps or paces, not legs)
bañ	night (for counting nights)
hako	box (for counting boxfuls, not boxes)
heyá	room (for counting rooms)

hukuro	bag (for counting bagfuls, not bags)
kiré	slice (for counting slices or pieces cut from anything, like bread or meat or cloth)
kumi	group or class (for counting sets of matched objects, like dishes or tools)
sara	dish (for counting dishfuls of food, not dishes)
sazí	spoon (for counting spoonfuls, not spoons)
soroi	set (for counting sets of things, suits of clothes, etc.)
tába	bundle or bunch (for counting things that come in bunches, like some vegetables and flowers)
tukí	month or moon (for counting months; equivalent to the counter -*kágetu* used with primary numerals)

Numbers of this kind, composed of a secondary numeral in its bound form plus an ordinary noun, are used in the sentence like any other number. Notice the way the three numbers are used in the sentences quoted above.

Except for numbers with *bañ* 'night', most numbers of this kind are rarely used with numerals higher than 4 or 5. It is perfectly possible to make up a form like *nanákire* 'seven slices', but actually such a form is rarely met with in conversation.

In the exceptional case, when it is necessary to use a numeral higher than 10 in a number of this kind, you use the primary numerals. *Zyuuníbañ* means 'twelve nights'.

Additional examples:

(a) It takes three nights from here to Osaka by train.	*Koko kara Oosaka máde, kisyá de míbañ kakarimasu.*
(b) He brought two boxes of candy.	*Okási o hutáhako motte kimásita.*
(c) He brought the two boxes of candy.	*Hutáhako no okási o motte kimásita.*
(d) I ate a slice of bread before going to bed last night.	*Sakúbañ, neru máe ni, páñ o hitókire tabemásita.*
(e) Please take one spoonful of this medicine at six o'clock.	*Rokúzi ni, kono kusuri o hitósazi nóñde kudasai.*

(f) He gave the children five boxes of candy.	*Kodomo ni okási o itúhako yarimásita.*
(g) Please bring four bags of fruit.	*Kudámono o yohukuro motte kíte kudasai.*
(h) Please bring me a plate of fish.	*Sakana o hitósara motte kíte kudasai.*
(i) I'm planning to buy five bags of tea.	*Otya o itúhukuro kau tumori desu.*
(j) He read eight books in the space of one month.	*Hitótuki no aida ni, hóñ o hassatú o yomimásita.*
(k) I can't walk (even) one step.	*Hitóasi mo arúku koto wa dekimaséñ.*
(l) Where are the two packs of cigarettes I bought yesterday?	*Kinoo katta hutáhako no tabako wa, dóko ni arimásu ka?*

Note 9.12. Counting people

257. I'm supposed to meet three friends at the station. *Teisyaba de, saññíñ no tomodati ni áu hazu desu.*

258. One is expected to bring a bag of fruit. *Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*

The series of numbers used to count human beings is irregular. Some of them are ordinary numbers, composed of primary numerals plus the counter *-niñ*. Others are based on the secondary numerals. Here is a list of these numbers from 1 to 10:

hitóri	1 person	*rokúniñ*	6 persons
hutarí	2 persons	*sitíniñ*	7 persons
saññíñ	3 persons	*hatíniñ*	8 persons
yoníñ or *yottarí*	4 persons	*kuníñ* or *kyúuniñ*	9 persons
goníñ	5 persons	*zyúuniñ*	10 persons

Beyond 10, you use only ordinary numbers, made up of a string of primary numerals plus the counter *-niñ*. Thus 'eleven persons' is *zyuuitíniñ*, 'twelve persons' is *zyuuníniñ*, 'twenty persons' is *nizyúuniñ*.

Additional examples:

(a) There are two soldiers (riding) in the car parked in front of the station.	*Teisyaba no máe de tomatte iru zidóosya ni wa, heitai ga hutarí notte imasu.*
(b) The four sailors standing on that corner are probably English.	*Ano kádo ni tátte iru yonín̄ no súihei wa, Eikokúzin̄ desyoo.*
(c) There are five Japanese living in the house next door to me.	*Watakusi no tonari no utí ni wa, Nihon̄zín̄ ga gonín̄ sún̄de imasu.*
(d) The three children playing in the garden are Mr. Tanaka's.	*Niwa no náka de ason̄de iru san̄nín̄ no kodomo wa, Tanaka-san̄ nó desu.*
(e) When the streetcar got to (the front of) the park, eight people got off.	*Kooen̄ no máe e dén̄sya ga kíta toki ni, hatínin̄ orimásita.*

Note 9.13. Counting days

260. What's the date today?	*Kyóo wa, nán̄niti desu ka?*
261. Today is the second of August.	*Kyóo wa, Hatigatu hutuka desu.*
262. Since it takes two days and two nights, we'll get to the country on the fourth.	*Hutuka hutában̄ kakáru kara, inaka e yokka ni tukimasu.*

The series of numbers used to count days is also irregular. Some are composed of primary numerals plus a counter, others are based on the secondary numerals, a few are combinations of both systems. You had better memorize these numbers up to 31, since you will need them for giving dates.

tuitati or *itízitu*	1st day (of the month)
itiniti or *itin̄ti*	1 day
hutuka	2 days *or* 2nd day
mikka	3 days *or* 3rd day
yokka	4 days *or* 4th day
ituka	5 days *or* 5th day
muika	6 days *or* 6th day
nanoka or *nanuka*	7 days *or* 7th day
yooka	8 days *or* 8th day
kokonoka	9 days *or* 9th day
tooka	10 days *or* 10th day
zyuuitiniti or *zyuuitin̄ti*	11 days *or* 11th day
zyuuniniti or *zyuunin̄ti*	12 days *or* 12th day

zyuusáñniti or *zyuusáñti*	13 days *or* 13th day
zyúuyokka	14 days *or* 14th day
zyuugóniti or *zyuugóñti*	15 days *or* 15th day
zyuurokuniti or *zyuurokuñti*	16 days *or* 16th day
zyuusitiniti or *zyuusitiñti*	17 days *or* 17th day
zyuuhatiniti or *zyuuhatiñti*	18 days *or* 18th day
zyúukuniti or *zyúukuñti*	19 days *or* 19th day
hatuka	20 days *or* 20th day
nízyuu itiniti or *nízyuu itiñti*	21 days *or* 21st day
nízyuu niniti or *nízyuu niñti*	22 days *or* 22nd day
nízyuu sáñniti or *nízyuu sáñti*	23 days *or* 23rd day
nízyuu yokka	24 days *or* 24th day
nízyuu góniti or *nízyuu góñti*	25 days *or* 25th day
nízyuu rokuniti or *nízyuu rokuñti*	26 days *or* 26th day
nízyuu sitiniti or *nízyuu sitiñti*	27 days *or* 27th day
nízyuu hatiniti or *nízyuu hatiñti*	28 days *or* 28th day
nízyuu kúniti or *nízyuu kúñti*	29 days *or* 29th day
sañzyúuniti or *sañzyúuñti*	30 days *or* 30th day
sáñzyuu itiniti or *sáñzyuu itiñti*	31 days *or* 31st day

Notice the following points:

(1) There are separate words for 'first day (of the month)' and for 'one day'. All the other expressions in this list are used both to tell HOW MANY DAYS you mean and to tell WHICH DAY (of the month). Notice that *hutuka* means 'two days' in sentence 262, but 'the second day' in sentence 261.

(2) Most of the numbers in this list are made up of primary numerals (*ití*, *ní*, *sañ*, etc.) plus the unit counter *-niti*. In rapid speech, this counter is pronounced *-ñti*. *Itiniti* and *itiñti* mean the same thing, but *itiñti* is more informal.

(3) The numbers from 2 to 10, ending in *-ka*, are based on the bound forms of the secondary numerals (Note 9.11); but most of them are so changed that the only way to remember them is to learn them as entirely separate words. The number for 20 days (*hatuka*) belongs to the same set.

(4) The numbers for 14 days and 24 days (*zyúuyokka*, *nízyuu yokka*) are combinations of primary and secondary numerals. They interrupt the otherwise regular series of numbers containing the counter *-niti*.

(5) The words for 'first day' (*tuitati*, *itízitu*) are not numbers. They are ordinary nouns that happen to have this meaning. Just as there is a special term for the first day of the month, there is also a special term for the last day, whether this is the 28th, the 30th or the 31st: *misoka*. The last day of the year is called *oomísoka*. These two words are used chiefly in commercial talk, on bills, and so on.

The interrogative number corresponding to this series is *náñniti* or *náñti*, meaning both 'how many days?' and 'which day (of the month)?'.

Additional examples:

(a) There are seven days in a week.	*Issyúukañ ni wa, nanuka arimasu.*
(b) It takes about fourteen days from America to Japan by ship.	*Beikoku kára Nihóñ made, húne de zyuuyokka-gúrai kakarimasu.*
(c) I was sick, so I stayed (*lit.* was) in bed at home three days.	*Byooki dátta kara, mikka uti de nete imásita.*
(d) I read five books in five days.	*Ituka no aida ni, hóñ o gósatu yomimásita.*
(e) October has thirty-one days.	*Zyuugatú ni wa, sáñzyuu itiñti arimasu.*

Note 9.14. Dates

261. Today is the second of August.	*Kyóo wa, Hatigatu hutuka desu.*
*262. We'll get to the country on the fourth.	*Inaka e yokka ni tukimasu.*

To tell what day of the month it is, you simply use a number from the list given in the preceding Note. For example:

(a) It's the first (of the month).	*Tuitati desu* or *Itízitu desu.*
(b) Today is the 6th.	*Kyóo wa muika desu.*
(c) It was the 15th.	*Zyuugóniti desita.*

If you mention both the month and the day of the month, you put the month first:

(d) It's the 3rd of May.	*Gógatu mikka desu.*
(e) Today is the 18th of June.	*Kyóo wa, Rokugatu zyuuhatiñti desu.*
(f) Yesterday was the 28th of December.	*Kinóo wa, Zyuunigatú nízyuu hatiñti desita.*

If you mention the year along with the month and the day, you put the year first:

(g) It's the 13th of April, 1945.	*Séñ kyúuhyaku yóñzyuu goneñ Sigatú zyuusáñniti desu.*

(h) I arrived in America on September 10th, 1936. *Séñ kyúuhyaku sáñzyuu rokúneñ Kúgatu tooka ni, Beikoku e tukimásita.*

(i) I'm supposed to leave here on January 9th, 1946. *Séñ kyúuhyaku yóñzyuu rokúneñ Itigatú kokonoka ni, koko o déru hazu desu.*

Notice that when you give a date, the words for the year, the month, and the day are all strung together without any particles between them.

Additional examples:

(j) Tomorrow is the 24th. *Asitá wa, nízyuu yokka desu.*

(k) Mr. Ito left Japan on the 7th of July, 1895. *Itoo-sañ wa, séñ happyakú kyúuzyuu goneñ Sitigatú nanuka ni, Nihóñ o demásita.*

(l) I'm supposed to meet my friend in Yokohama on the 8th. *Yooka ni, Yokohama de tomodati ni áu hazu desu.*

(m) How many days is it from February 25th to March 3rd? *Nigatu nízyuu góñti kara, Sáñgatu mikka máde, náñniti arimásu ka?*

(n) I've lived in this house since October 1st, 1929. *Séñ kyúuhyaku nízyuu kuneñ Zyuugatú tuitati kára, kono utí ni súñde imasu.*

Note 9.15. Quantity words: *takusáñ*

*256. Since there's a lot of baggage . . . *Nímotu ga takusañ áru kara . . .*

The noun *takusáñ*, meaning 'much' or 'many', is used in a sentence just like a number. When it is used alone, it is never followed by the particle *ga* or *o;* and when it accompanies a noun with the particle *wa*, *ga*, or *o*, it stands either before the noun, with *no*, or after the particle (as in sentence 256).

Nouns of this kind, that behave in the sentence like numbers, are called QUANTITY WORDS. You will meet more of them later on.

Additional examples:

(a) There are a lot of chairs in this room, aren't there?	*Kono heyá ni wa, isu ga takusáñ arimasu née.*
(b) He can't drink much beer.	*Anó hito wa, bíiru o takusañ nómu koto wa dekimaséñ.*
(c) There are a lot of people working in that factory.	*Ano koobá de wa, takusañ no hito ga hataraite imasu.*
(d) There are a lot of people working in that factory.	*Ano koobá de wa, hito ga takusáñ hataraite imasu.*
(e) There are a lot of cars parked in front of the station.	*Teisyaba no máe ni wa, takusañ no zidóosya ga tomatte imasu.*
(f) There are a lot of cars parked in front of the station.	*Teisyaba no máe ni wa, zidóosya ga takusañ tomatte imasu.*
(g) I've got a lot [of them].	*Watakusi wa, takusañ mótte imasu.*
(h) There's a lot [of it] here.	*Koko ni wa, takusañ arimasu.*

Note 9.16. Additional unit counters

So far you have learned twelve unit counters and seven class counters:

UNIT COUNTERS	
-byoo	for seconds
-eñ	for yen
-gatu	for month-names
-huñ	for minutes
-kágetu	for months
-neñ	for years
-niti	for days
-señ	for sen
-syúukañ	for weeks
-tyoo	for cho (119 yds.)
-zi	for time
-zikañ	for hours

CLASS COUNTERS	
-dai	for vehicles
-hai	for containerfuls
-hoñ	for long thin objects
-mai	for flat thin objects
-niñ	for persons
-satu	for volumes
-tuu	for written documents

Other counters of both kinds will occur in later Units. When a new counter is introduced, you will usually find in the Notes a list of numbers from 1 to 10 containing the counter. At this point we shall give several unit counters that you will find useful. You can learn them without any trouble, since most of them are easy to remember.

Weight and length or distance are usually expressed in Japan in terms of the METRIC SYSTEM, which is also used in France, Germany, and many other countries. Here are six Japanese counters referring to weight and length, with their value in metric units and the equivalent in American units:

-gúramu	1 gram	about 0.035 ounce
-kirogúramu or *-kiro*	1 kilogram = 1000 grams	about 2.2 pounds
-méetoru	1 meter	about 39 inches
-kiroméetoru or *-kiro*	1 kilometer = 1000 meters	about 0.6 mile
-séñti	1 centimeter = 1/100 meter	about 0.4 inch
-miri	1 millimeter = 1/1000 meter	about 0.04 inch

Both *-kirogúramu* and *-kiroméetoru* are usually abbreviated to *-kiro*. The sentence as a whole or the general situation makes it clear which one is meant.

The following four counters are taken over from English. They are simply the Japanese pronunciations of English 'pound', 'mile', 'dollar', and 'page':

-póñdo	for pounds
-máiru	for miles
-doru	for American dollars
-péizi	for pages

Here are the numbers from 1 to 10 with each of these ten counters. Notice that the foreign counters beginning with *k* do not have the same effect on a preceding numeral as ordinary native counters with the same initial, except that *zyúu* is changed to *zik-*. Notice further that *zyúu* is changed to *zip-* before counters beginning with *p*. (Compare Note 7.12).

itigúramu	*itikirogúramu*	*itíkiro*	*itiméetoru*	*itikiroméetoru*
nigúramu	*nikirogúramu*	*nikiro*	*niméetoru*	*nikiroméetoru*
sañgúramu	*sañkirogúramu*	*sañkiro*	*sañméetoru*	*sañkiroméetoru*
yoñgúramu	*yoñkirogúramu*	*yoñkiro*	*yoñméetoru*	*yoñkiroméetoru*
gogúramu	*gokirogúramu*	*gokiro*	*goméetoru*	*gokiroméetoru*
rokugúramu	*rokukirogúramu*	*rokukiro*	*rokuméetoru*	*rokukiroméetoru*
sitigúramu	*sitikirogúramu*	*sitikiro*	*sitiméetoru*	*sitikiroméetoru*
hatigúramu	*hatikirogúramu*	*hatikiro*	*hatiméetoru*	*hatikiroméetoru*
kyuugúramu	*kyuukirogúramu*	*kyuukiro*	*kyuuméetoru*	*kyuukiroméetoru*
zyuugúramu	*zikkirogúramu*	*zikkiro*	*zyuuméetoru*	*zikkiroméetoru*

isséñti	*itímiri*	*itipóñdo*	*itimáiru*	*itídoru*	*itipéizi*
niséñti	*nímiri*	*nipóñdo*	*nimáiru*	*nídoru*	*nipéizi*
sañséñti	*sáñmiri*	*sañpóñdo*	*sañmáiru*	*sáñdoru*	*sañpéizi*
yoñséñti	*yóñmiri*	*yoñpóñdo*	*yoñmáiru*	*yóñdoru*	*yoñpéizi*
goséñti	*gómiri*	*gopóñdo*	*gomáiru*	*gódoru*	*gopéizi*
rokuséñti	*rokúmiri*	*rokupóñdo*	*rokumáiru*	*rokúdoru*	*rokupéizi*
sitiséñti	*sitímiri*	*sitipóñdo*	*sitimáiru*	*sitídoru*	*sitipéizi*
hasséñti	*hatímiri*	*hatipóñdo*	*hatimáiru*	*hatídoru*	*hatipéizi*
kyuuséñti	*kyúumiri*	*kyuupóñdo*	*kyuumáiru*	*kyúudoru*	*kyuupéizi*
zisséñti	*zyúumiri*	*zippóñdo*	*zyuumáiru*	*zyúudoru*	*zippéizi*

Note 9.17. Verb phrases with *áru*

255. My things are packed in four bags. *Watakusi no monó wa, yottú no kabañ ni irete arimasu.*

You are familiar with verb phrases consisting of a gerund plus *iru* (*imásu*). The meaning of such a phrase is either that somebody or something IS DOING so-and-so, or HAS DONE so-and-so (Notes 3.7, 8.5). Sentence 255 introduces a new kind of verb phrase, consisting of a gerund plus *áru* (*arimásu*).

The verb *ireru* means literally 'insert'. *Irete arimásu* means literally 'they are in a state of having been inserted'—that is, 'they have been inserted' or 'they are packed'.

The verb before *áru* in a phrase of this kind is always TRANSITIVE—that is, it is a verb which can be preceded by a direct object, a noun with the particle *o*. *Ireru* is transitive, because you can say *Monó o iremásita* 'I packed [my] things'. When the gerund of a transitive verb is followed by *áru*, the phrase means that some inanimate object is in a state or condition resulting from somebody's action, or, more simply, that it has been affected by the action.

Additional examples:

(a) This letter is written on blue paper.	*Kono tegami wa, aói kamí ni káite arimasu.*
(b) My baggage has been put into the car.	*Watakusi no nímotu wa, zidóosya no náka ni irete arimasu.*
(c) The fruit is [all] bought, but the bread and the vegetables haven't been bought [yet]	*Kudámono wa katte arimásu ga, páñ to yasai wa katte arimaséñ.*
(d) The baggage has been brought here.	*Nímotu wa, koko e motte kíte arimasu.*
(e) The windows in your room must be open.	*Anáta no heya no mádo wa, akete áru desyoo.*

Note 9.18. Verb phrases: 'take' and 'bring'

254. How many suitcases will you take?	*Kabañ o íkutu motte ikimásu ka?*
258. One [friend] is supposed to bring a bag of fruit.	*Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*

The verb phrases *motte iku* and *motte kúru* mean literally 'go holding' and 'come holding'. They correspond in meaning to English 'take' and 'bring', but only when these words refer to taking or bringing something from one place to another. They are not used of taking or bringing a living being, and of course they are not used like the English words in such expressions as 'take time' (*kakáru*), 'take a look' (*míru*), or 'Why bring that up?'

Notice that in these phrases, the gerund *mótte* (from *mótu*) loses its accent.

Additional examples:

(a) Please take these three books to my friend.	*Kono sáñsatu no hóñ o, tomodati no tokoro e motte itte kudasái.*
(b) Please bring me a glass of water.	*Mizu o íppai motte kíte kudasai.*

(c) He took eight pencils to the office.	*Eñpitu o háppoñ zimúsyo e motte ikimásita.*
(d) I brought home three boxes of stationery.	*Watakusi wa, biñseñ o míhako utí e motte kimásita.*
(e) Please bring me the black fountain pen on the desk.	*Tukue no ue ni áru kurói maññéñhitu o motte kíte kudasai.*

Note 9.19. Particle *ni* before *áu*

257. I'm supposed to meet three friends at the station.	*Teisyaba de, saññíñ no tomodati ni áu hazu desu.*

Tomodati ni áu means 'meet a friend' or 'meet [some] friends'. When the verb *áu* is preceded by a noun telling WHOM somebody meets, that noun has the particle *ni*.

Additional examples:

(a) Have you ever met my friend?	*Watakusi no tomodati ni átta koto ga arimásu ka?*
(b) Yesterday I met Mr. Tanaka in front of the bank.	*Kinoo, giñkoo no máe de, Tanaka-sañ ni aimásita.*
(c) Where shall I meet you?	*Dóko de anáta ni aimasyóo ka?*
(d) I was supposed to meet Mr. Ito at the post office, but it rained so I didn't go to meet [him].	*Yuubíñkyoku de Itoo-sañ ni áu hazu désita ga, áme ga hútta kara, ái ni ikimaséñ desita.*
(e) What shall we do after we meet our friend?	*Tomodati ni átte kara, náni o simasyóo ka?*

Note 9.20. *Hazu*

257. I'm supposed to meet three friends at the station.	*Teisyaba de, saññíñ no tomodati ni áu hazu desu.*
258. One is supposed to bring a bag of fruit.	*Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*

Hazu is a noun meaning something like 'expectation'. When it is preceded by a sentence modifier, the expression means that somebody IS SUPPOSED TO DO so-and-so. *Hazu* differs from *tumori* (Note 8.17) in referring to what somebody else expects you to do, not to what you intend to do yourself. Compare these two sentences:

(a) I expect to go to the country in September.	*Kúgatu ni inaka e iku tumori desu.*
(b) I'm supposed to go to the country in September.	*Kúgatu ni inaka e iku hazu desu.*

In sentence (a), the speaker tells of his own intention: he plans to go to the country, but he doesn't know yet whether he can go. In sentence (b), the speaker tells what somebody else expects him to do: whether he wants to or not, it is a reasonable expectation that he will go to the country in September.

Additional examples:

(c) I'm supposed to leave here by the 2:56 (p.m.) train.	*Gógo sáñzi yoñpuñ máe no kisyá de, koko o tátu hazu desu.*
(d) My friend is supposed to come [over] tonight for a visit.	*Kóñbañ tomodati ga asobi ni kúru hazu desu.*
(e) I'm supposed to meet two sailors in front of the bookstore on the corner.	*Kádo no hoñya no máe de, hutari no súihei ni áu hazu desu.*
(f) The magazine I borrowed from my friend is supposed to be on the desk.	*Tomodati kara karita zassi wa, tukue no ue ni áru hazu desu.*
(g) I was supposed to go downtown yesterday, but I was sick, so I didn't go.	*Kinoo matí e iku hazu désita ga, byooki dátta kara, ikimaséñ desita.*
(h) He lived for a long time in America, so I expect he knows English [pretty] well.	*Anó hito wa nagái aida Beikoku ni súñde ita kara, Eigo ga yóku dekíru hazu desu.*
(i) The train that left here at half past eight is supposed to have got to Tokyo at 11:15.	*Hatizi-háñ ni koko o déta kisyá wa, zyuuitízi zyúugohuñ ni Tookyoo e túita hazu desu.*
(j) Mr. Yamamoto is supposed to live in a house on top of a hill.	*Yamamoto-sañ wa, oka no ue ni áru utí ni súñde iru hazu desu.*
(k) This bus is supposed to stop in front of the school.	*Kono básu wa gakkoo no máe de tomaru hazu desu.*
(l) The food in that restaurant is supposed to be cheap and good.	*Anó ryooríya no tabemóno wa, yásukute oisíi hazu desu.*

4. Exercise

A. The first two columns contain twenty nouns. The third column contains seven numbers, with seven different counters. For each of the twenty nouns choose one number that could refer to it, and make up a sentence using both words. Don't write anything down, but practice your sentences out loud.

básu
biñseñ
déñsya
eñpitu
hito
hóñ
isya
kabañ
kamí
kyúuzi

maññéñhitu
súihei
syokkoo
tabako
tegami
tomodati
zassi
zidóosya
zimúiñ
zyúñsa

gomai
háppoñ
hitótu
ittuu
saññíñ
yóñdai
zissatú

B. In the following sentences, all particles have been left out and replaced by dashes. Fill in the correct particle for each blank, and practice the completed sentences out loud.

1. *Watakusi —, kabañ — itútu mótu koto — dekimasu.*
2. *Kodomo —, okási — hitóhako — tabemásita.*
3. *Watakusi —, máiniti tabako — nizíppoñ nomimasu.*
4. *Tukue — ue — átta níhoñ — eñpitu —, dóko — arimásu —?*
5. *Tegami — yóñtuu káku tumori da —, kamí — yóñmai irimasu.*
6. *Tabako —, sáñboñ suimásita —, bíiru — íppai — nomimaséñ desita.*
7. *Inaka — itta tokí —, tomodati — kudámono — míhukuro kuremásita.*
8. *Watakusi —, hoñya — yoníñ — tomodati — áu hazu desu.*
9. *Ryooríya — tábeta áto —, eigákañ — ikimasyóo —?*
10. *Gyuunyuu — íppai ikága desu —?*
11. *Nódo — kawáite iru —, bíiru — níhai kudasai.*
12. *Utí — káette, kyóo katta issatu — hóñ — yomimasyóo.*

C. Make up five problems in arithmetic on the model of the ones you worked out in the Exercise of Section A. Each problem should consist of four statements followed by a question. In the statements, use secondary numerals (*hitótu*, *hutatú*, etc.) or numbers based on them.

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 19B, beginning

1. MR. TANAKA HAS COME TO THE AIRPORT TO SEE MR. YAMAMOTO OFF ON HIS TRIP TO OSAKA.

Yamamoto: *Ookíi kabañ ga yottu átta kara, /*
itídai no zidóosya de kúru koto wa dekimaséñ desita.

Tanaka: *Hikóoki de, sono yottú no kabañ o motte iku tumori désu ka?*

Yamamoto: *Kono kabañ ni irete áru mono wa, /*
watakusi no iru mono desu.

Tanaka: *Soñna ookíi kabañ o yottú mo, hikóoki de motte iku kotó wa dekimaséñ.*

Yamamoto: *Sóo desu ka?*
Dóo simasyóo ka?

Tanaka: *Anáta wa, ano kabañ o hitótu, /*
hikóoki de motte iku kotó ga dekíru desyoo.
Kono mittú wa, watakusi ga teisyaba e motte ikimasyóo.

Yamamoto: *Soo site kudasái.*

Tanaka: *Okási o hitóhako to, kudámono o hitóhukuro motte kíta kara, /*
hikóoki no náka de tábete kudasai.

Yamamoto: *Arígatoo gozaimasu.*

Tanaka: *Zassi wa ikága desu ka?*

Yamamoto: *Koko e kúru máe ni, /*
zassi o nísatu to, hóñ o issatú kattá kara, irimaséñ.
Íma, náñzi desu ka?

Tanaka: *Sáñzi zippúñ sugi desu.*

Yamamoto: *Dé wa, hikóoki ni norimasyóo.*

2. MR. YAMAMOTO IS RIDING ON THE PLANE. HE SPEAKS TO THE MAN SITTING BESIDE HIM.

Yamamoto: *Sitúrei desu ga, /*
tegami o nituu káku tumori desu ga, /
eñpitu o íppoñ mo mótte imaseñ.

Tonari no hito: *Watakusi mo, eñpitu wa mótte imaséñ ga, mañnéñhitu o mótte imasu.*

Yamamoto: *Dé wa, sono mañnéñhitu o kasite kudasái.*

Tonari no hito: *Dóozo.*

Yamamoto: *Kyóo wa, yokka desu née.*
Hutarí no tomodati ni, nisyúukañ máe ni, /
tegami o káku hazu désita ga, /
káku hima ga arimaséñ desita.

Tonari no hito: *Tegami o káku máe ni, tabako o íppoñ ikága desu ka?*

Yamamoto: *Arígatoo gozaimásu ga, /*
watakusi wa, íma okási o tábete iru kara,/
tabako o nómu koto wa dekimaséñ.
Anáta mo hitótu ikága desu ka?

Tonari no hito: *Arígatoo gozaimásu ga, /*
hikóoki de okási o tabéru to byooki ni narimásu.

Yamamoto: *Anáta wa, Oosaka de náni o suru tumori désu ka?*

Tonari no hito: *Watakusi wa asobu tumori desu.*

Yamamoto: *Oosaka ni tomodati ga imásu ka?*

Tonari no hito: *Hutarí imasu.*
Oosaka e itté kara, sono tomodati ni ái ni iku tumori desu.

3. Free Conversation

1. *Planning a trip.* A is telling B about a trip he is going to take.

A says he's planning to go to Tokyo. He's supposed to go to meet some friends.

B asks what day he's planning to leave.

A says he plans to leave on March 3rd. It takes two days, so he expects to get to Tokyo on the 5th.

B asks when A intends to return.

A says he doesn't know. He's supposed to be back here on April 9th, so he will probably leave Tokyo about the 6th.

A and B go on to discuss train schedules.

2. *On the street.* C has been shopping, and runs into his friend D.

C and D exchange greetings.

D asks C what he went to the store for (*lit.* to do what).

C says he went to the store for stationery. He bought two boxes of stationery and a box of envelopes.

D asks if C is planning to write letters today.

C says yes, he expects to write to two or three friends of his.

D suggests a cup of tea before C begins on his letters.

C says O.K., let's do that. He asks D how about a cigarette?

D says thanks, he doesn't smoke cigarettes, he smokes a pipe.

C and D go on to talk about smoking.

3. *Dates*. Give the date of your birth in Japanese. Go on with other dates, until you feel you can rattle off any date without hesitation.

PART TWO UNIT 10

THE FAMILY

SECTION A

1. Basic Sentences

Record 20A, beginning

ENGLISH EQUIVALENTS	JAPANESE
still *or* yet	*máda*
father (polite word)	*otóosañ*
mother (polite word)	*okáasañ*
father and mother	*otóosañ ya okáasañ*
263. I haven't met your father and mother yet.	*Watakusi wa, máda anáta no otóosañ ya okáasañ ni, átta koto ga arimaséñ*
together	*issyo ni*
take along	*tureru* (I)
introduce	*syookai-suru*
264. Please take me home with you and introduce me.	*Issyo ni utí e turete itte, syookai-site kudasai.*
parents	*ryóosiñ*
parents only	*ryóosiñ dake*
265. Only my parents are at home now.	*Íma ryóosiñ dake utí ni imasu.*
other *or* another	*hoka no*
person (*also* thing)	*monó*
at once (*or* soon)	*súgu*
266. The others will probably come back soon too.	*Hoka no monó mo, súgu káette kuru desyoo.*

	brothers and sisters	*kyóodai*
	how many people?	*náñniñ*
	you have brothers and sisters	*anáta ni wa kyóodai ga aru*
267.	How many brothers and sisters have you got?	*Anáta ni wa, kyóodai ga náñniñ arimásu ka?*
268.	I have four.	*Yoníñ arimasu.*
	younger brother	*ototó*
	younger sister	*imootó*
	study	*beñkyoo-suru*
269.	My younger brother and sister are still studying in school.	*Ototó to imootó wa, máda gakkoo de beñkyoo-site imasu.*
	older brother	*áni*
	older brother Taro	*áni no Tároo*
	teacher	*señséi*
	become a teacher	*señséi ni náru*
270.	My older brother Taro, after studying English for five years, became a teacher.	*Watakusi no áni no Tároo wa, /* *Eigo o goneñ beñkyoo-sité kara, señséi ni narimásita.*

Record 20B, beginning

	teach	*osieru* (I)
	neighborhood	*tikáku*
	is convenient	*béñri da*
271.	The school where my older brother teaches is near home, so it's convenient.	*Áni ga osiete iru gakkoo wa, /* *uti no tikáku ni áru kara béñri desu.*
	marry	*kekkoñ-suru*
	is married	*kekkoñ-site iru*
	older sister	*ane*
272.	I have one older sister who is married.	*Kekkoñ-site iru ane ga, hitóri arimasu.*

son	*musuko*
daughter	*musumé*
273. My older sister has a son and a daughter.	*Ane ní wa, musuko to musumé ga arimasu.*
son (polite word)	*musukosañ*
daughter (polite word)	*musumesañ*
how many years of age?	*náñsai*
274. How old are her son and daughter?	*Musukosañ to musumesañ wa, náñsai desu ka?*
male	*otokó*
boy (*lit.* male child)	*otokó no ko*
being eight years old	*hássai de*
female	*oñná*
girl (*lit.* female child)	*oñná no ko*
275. The boy is eight and the girl is five.	*Otokó no ko wa hássai de, oñná no ko wa gósai desu.*
last week	*señsyuu*
with you	*anáta to issyo ni*
woman (*lit.* female person)	*oñna no hitó*
older sister (polite word)	*néesañ*
276. Was (*lit.* Is) the woman who was walking with you last week your older sister?	*Señsyuu anáta to issyo ni arúite ita oñna no hitó wa, / anáta no néesañ desu ka?*
277. Let me see.	*Sóo desu née.*
is pretty	*kírei da*
278. Was she pretty?	*Sonó hito wa, kírei desita ka?*
279. You bet!	*Ée.*
oh!	*áa*
in that case	*sore dé wa*
280. Oh, in that case it wasn't (*lit.* isn't) my sister.*	*Áa. Sore dé wa, ane zya arimaséñ.*
281. That was (*lit.* is) a friend.	*Are wa, tomodati désu.*

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* On the phonograph record, the English of sentences 280 and 281 is read all together. The Japanese sentences are read separately.

2. Practice and Review

3. Notes

Note 10.1. *Áru* with family terms

267. How many brothers and sisters have you got?	*Anáta ni wa, kyóodai ga náñniñ arimásu ka?*
268. I have four.	*Yoníñ arimasu.*
272. I have an older sister who's married.	*Kekkoñ-site iru ane ga, hitóri arimasu.*
273. My older sister has a son and a daughter.	*Ane ní wa, musuko to musumé ga arimasu.*

When the two verbs *áru* and *iru* (*arimásu* and *imásu*) both mean 'be in a place', *áru* is used only of inanimate objects, *iru* only of living beings (Note 2.10). Here are two sentences to illustrate the difference:

(a) There's a tree in front of the house.	*Ie no máe ni wa, kí ga arimasu.*
(b) There's a policeman in front of the house.	*Ie no máe ni wa, zyúñsa ga imasu.*

When *áru* is used with a term of family relationship, as in the four sentences quoted above, it does not mean 'be in a place'. The whole expression means that somebody HAS a certain kind of relative—a brother or sister, a son or daughter, a wife, a cousin, etc.

When you talk about having an inanimate object, you use the phrase *mótte iru* (*mótte imasu*); compare sentence 194 in Unit 7. The expression with *áru* is used when you talk about having anything that is a person—say a relative, a friend, a servant, or the like.

The person who has the relative is denoted by a noun with the particle *ni* or *wa*, or most commonly with both particles together. Sentence 273 can be rendered literally, 'To my older sister, there exist a son and a daughter'.

Additional examples:

(c) Have you got a son that goes to this school? *Anáta ni wa, kono gakkoo e itte iru musukosañ ga arimásu ka?*

(d) I've got a friend who knows Japanese. *Watakusi wa, Nihoñgo no dekíru tomodati ga arimasu.*

(e) [I] have an older brother that works in a factory. *Koobá de hataraite iru áni ga arimasu.*

(f) He hasn't got a single friend (*lit.* even one friend). *Anó hito wa, tomodati ga hitóri mo arimaséñ.*

(g) Mr. Tanaka has an older sister who's studying in America. *Tanaka-sañ ní wa, Beikoku de beñkyoo-site iru néesañ ga arimasu.*

Note 10.2. Verbs made from nouns

172. If the weather's good, I take a walk. *Téñki ga íi to, sañpo-simasu.*

264. Please take me home with you and introduce me. *Issyo ni utí e turete itte, syookai-site kudasái.*

269. My younger brother and sister are still studying in school. *Otootó to imootó wa, máda gakkoo de beñkyoo-site imasu.*

272. I have one older sister who's married. *Kekkoñ-site iru ane ga, hitóri arimasu.*

Many Japanese verbs are made by tacking on *suru* to the end of a noun. Here are five such verbs, together with the nouns they are made from:

sañpo-suru........	take a walk	from *sañpo*........	a walk
beñkyoo-suru......	study	from *beñkyoo*......	study, industry
syookai-suru......	introduce	from *syookai*......	introduction
kekkoñ-suru.......	marry	from *kekkoñ*.......	marriage
ryokoo-suru.......	take a trip	from *ryokoo*.......	journey

These verbs have the same conjugation as *suru* itself. Thus *sañpo-suru* has the past tense *sañpo-sita*, the radical *sañpo-si*, the gerund *sañpo-site*, and the polite forms *sañpo-simásu*, *sañpo-simásita*, *sañpo-simasyóo*, and *sañpo-simaséñ*.

In a sentence, these verbs are used like any others, and are preceded by nouns with all the usual particles. Notice how *beñkyoo-suru* in the following sentence is preceded by a noun with the particle *o:*

*270. After studying English for five years, he became a teacher.	*Eigo o goneñ beñkyoo-sité kara, señséi ni narimásita.*

You cannot take just any noun and tack on *suru* to the end of it. You must learn verbs of this kind as you learn any other new words—as separate items.

Side by side with some of these compound verbs, Japanese uses a phrase consisting of the noun followed by the particle *o* and the simple verb *suru*. Thus, instead of *sañpo-suru*, *beñkyoo-suru*, and *ryokoo-suru*, you can also use the expressions *sañpo o suru*, *beñkyoo o suru*, and *ryokoo o suru*. (*Kekkoñ suru* is only rarely replaced by a phrase of this kind, and *syookai-suru* never.) When the compound verb and the three-word phrase are both in use, they have the same meaning; but sometimes the rest of the sentence is slightly different in the two cases. Compare sentences (a) and (b), or (g) and (h).

Additional examples:

(a) I'm studying Chinese.	*Watakusi wa, Sinago o beñkyoo-site imasu.*
(b) I'm studying Chinese (*lit.* doing the study of Chinese).	*Watakusi wa, Sinago no beñkyoo o site imasu.*
(c) On warm days, I often take walks in the park.	*Atatakái hi ni wa, yóku kooeñ o* sañpo-simasu.*
(d) Mr. Tanaka introduced his friend.	*Tanaka-sañ wa, tomodati o syookai-simásita.*
(e) [I] introduced my friend to Mr. Tanaka.	*Tanaka-sañ ni, tomodati o syookai-simásita.*
(f) My younger sister got married last May.	*Imootó wa, kyóneñ no Gógatu ni kekkoñ-simásita.*
(g) I've been (*lit.* am) studying Japanese for three months.	*Watakusi wa, Nihoñgo o sañkágetu beñkyoo-site imasu.*

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* Notice that before a verb denoting movement through space, like *arúku* or *sañpo-suru*, a noun like *miti* or *kooeñ*, referring to the place through which the movement occurs, is followed by the particle *o*.

(h) I've been studying Japanese for three months. *Watakusi wa, sañkágetu Nihoñgo no beñkyoo o site imasu.*
(i) After (eating) dinner I plan to take a walk. *Góhañ o tábete kara, sañpo o suru tumori desu.*
(j) Please introduce me to your older brother. *Anáta no níisañ ni syookai-site kudasái.*
(k) My younger brother is supposed to marry (with) the neighbor's daughter. *Otootó wa, tonari no musumé to kekkoñ-suru hazu desu.*

Note 10.3. Gerund of the copula

275. The boy is eight and the girl is five. *Otokó no ko wa hássai de, oñná no ko wa gósai desu.*
280. In that case it wasn't (*lit.* isn't) my sister. *Sore dé wa, ane zya arimaséñ.*

The gerund of the copula is *dé;* it is used at the end of a non-final clause in the same way as the gerund of a verb or adjective (Notes 3.8, 5.7).

Sentence 275 consists of two clauses of parallel structure. The final clause (*oñná no ko wa gósai desu*) ends with the polite present-tense form of the copula; it means, 'the girl is five years old'. The non-final clause (*otokó no ko wa hássai de*) ends with the gerund of the copula; it means, 'the boy is eight years old and'.

In sentence 280, the gerund *dé* is followed by *wa;* the whole expression means literally, 'that being [so]'—that is, 'in that case' or 'well then' or 'all right', *Sore dé wa* is often abbreviated to *dé wa,* as in the following sentence:

252. All right, let's do that. *Dé wa, soo simasyóo.*

Here are some other uses of *dé* similar to the use in sentence 280:

(a) Let's rest at this point (*lit.* it being this). *Kore de, yasumimasyóo.*
(b) How would this be? (*Lit.* Being this, how is it? *Kore de, dóo desu ka?*

It happens that the gerund of the copula sounds like the particle *de;* but of course the two words are used differently, and usually there is no chance of confusing them.

Additional examples:

(c) These are American cigarettes and those are English cigarettes.	*Kore wa Beikoku no tabako de, sore wa Eikoku no tabako desu.*
(d) That building is a hotel and that building over yonder is a school.	*Sono tatémono wa hóteru de, ano tatémono wa gakkoo desu.*
(e) He's a mechanic and works in a factory.	*Anó hito wa syokkoo de, koobá de hataraite imasu.*
(f) My older brother is a teacher and teaches English.	*Áni wa señséi de, Eigo o osiete imasu.*
(g) Since yesterday was Monday, today is Tuesday and tomorrow is Wednesday.	*Kinóo wa Getuyóobi datta kara, kyóo wa Kayóobi de, asitá wa Suiyóobi desu.*

Note 10.4. Numbers with *-sai*; telling your age

274. How old are her son and daughter?	*Musukosañ to musumesañ wa, náñsai desu ka?*
275. The boy is eight and the girl is five.	*Otokó no ko wa hássai de, oññá no ko wa gósai desu.*

The unit counter *-sai* refers to years of a person's age. To say that somebody is so-and-so-many years old, you use a number with the counter *-sai*, followed by the copula. To say that somebody becomes or gets to be so-and-so-many years old, you use a number with the particle *ni* after it and the verb *náru*. Here is a list of these numbers from 1 to 10:

1	*íssai*	6	*rokúsai*
2	*nísai*	7	*sitísai*
3	*sáñsai*	8	*hássai*
4	*yóñsai*	9	*kyúusai*
5	*gósai*	10	*zíssai*

Instead of using a number with *-sai* in talking about age, you can also use the secondary numerals (*hitótu*, *hutatú*, etc., Note 9.10). The interrogative number corresponding to these numerals, as you know, is *íkutu*. Accordingly, the two sentences quoted above could also be said like this:

(a) How old are her son and daughter?	*Musukosañ to musumesañ wa, íkutu desu ka?*
(b) The boy is eight and the girl is five.	*Otokó no ko wa yattú de, oñná no ko wa itútu desu.*

Above 10, the secondary numerals are replaced by combinations of primary numerals without a counter. Just as you can use either *hássai* or *yattú* to mean 'eight years old', you can use either *zyuuhássai* or *zyuuhatí* (without a counter) to mean 'eighteen years old'. For 'twenty years old' there is a special word, *hátati*.

The numbers with *-sai* and the secondary numerals (or the primary numerals that replace them above 10) mean the same thing in talking about age. The secondary numerals are a little more informal.

Additional examples:

(c) My older brother is thirty-two; he'll be (*lit.* become) thirty-three in September.	*Áni wa sáñzyuu nísai de, Kúgatu ni sáñzyuu sáñsai ni narimasu.*
(d) My younger brother is seven, my younger sister is ten, and my older sister is twenty-one.	*Otootó wa nanátu de, imootó wa tóo de, ane wa nízyuu ití desu.*
(e) How old are you?—Twenty-five.	*Anáta wa náñsai desu ka?—Nízyuu gósai desu.*
(f) How old are you?—Twenty five.	*Anáta wa íkutu desu ka?—Nízyuu go desu.*
(g) Even though my sister's boy is going to be nine this year, he still can't read (a book).	*Ane no musuko wa kotosi kyúusai ni náru keredomo, máda hóñ o yómu koto wa dekimaséñ.*
(h) I came to America when I was nine.	*Kokónotu no tokí ni, Beikoku e kimásita.*

Note 10.5. *Monó* 'thing' or 'person'

255. My things are packed in four bags.	*Watakusi no monó wa, yottú no kabañ ni irete arimasu.*
266. The others will probably come back soon too.	*Hoka no monó mo, súgu káette kúru desyoo.*

The word *monó* means both 'thing' (a physical object) and 'person'. In the latter meaning it resembles *hito*, but it is more informal and familiar. You use it mainly to refer to your own intimates or (especially) to members of your own family—never to refer to the relatives of the person with whom you are talking. In sentence 266, *hoka no monó* means 'the other people [of my family]'.

Note 10.6. *Otokó* and *oñná*

275. The boy is eight and the girl is five.
Otokó no ko wa hássai de, oñná no ko wa gósai desu.

276. Was (*lit.* Is) the woman who was walking with you last week your older sister?
Señsyuu anáta to issyo ni arúite ita oñna no hitó wa, anáta no néesañ desu ka?

Otokó and *oñná* are nouns, meaning respectively 'male' and 'female'. They are commonly used with the particle *no* to modify another noun. Three such combinations occur in the Basic Sentences; they are listed here with several other combinations of the same kind:

otokó no ko	boy (lit. male child)
oñná no ko	girl (lit. female child)
otoko no hitó	man (lit. male person)
oñna no hitó	woman (lit. female person)
otokó no tomodati	man friend, boy friend
oñná no tomodati	woman friend, girl friend
oñná no isya	female doctor
oñna no kyúuzi	waitress

The word *ko* has the same meaning as *kodomo*, but is less commonly used by itself. The expression *oñna no hitó* is applied to a grown-up woman; a girl between the ages of 15 and 20 or 21 is usually called *musumé* (lit. 'daughter').

Otokó and *oñná* are also used by themselves, without a following noun. In this use they mean respectively 'a male, a man' and 'a female, a woman'.

Additional examples:

(a) I've got plenty of men friends but I haven't got a single woman friend.
Otokó no tomodati wa takusañ arimásu ga, oñná no tomodati wa hitóri mo arimaséñ.

(b) Whose son is that boy?
Ano otokó no ko wa, dáre no musukosañ désu ka?

(c) There are 200 boys and 150 girls at this school.
Kono gakkoo ni wa, otokó no ko ga nihyakuniñ, oñná no ko ga hyaku gozyúuniñ imasu.

(d) Aren't the waitresses in this restaurant good-looking! *Kono ryooríya no oñna no kyúuzi wa, kírei desu née.*
(e) I've never seen a female mechanic. *Oñná no syokkoo wa, míta koto wa arimaséñ.*

Note 10.7. Particle *no* between equivalent nouns

*270. My older brother Taro has become a teacher. *Watakusi no áni no Tároo wa, señséi ni narimásita.*

When you use two nouns together to refer to the same person, they are connected by the particle *no*. When one of the nouns is the person's NAME, it stands AFTER the *no*. In sentence 270, *áni* and *Tároo* refer to the same man; *áni no Tároo* means '[my] older brother Taro'. In the same way, *tomodati no Tanaka-sañ* means '[my] friend Mr. Tanaka'; *señséi no Kuríhara Yoneo* means '[our] teacher Yoneo Kurihara' or 'Yoneo Kurihara, the teacher'; *hyakusyóo no Ueda-sañ* means 'Mr. Ueda the farmer' or 'the Mr. Ueda who is a farmer'.

If you reversed these expressions, the meaning of course would be entirely different. *Tároo no áni* would mean 'Taro's older brother'; *Tanaka-sañ no tomodati* would mean 'Mr. Tanaka's friend'; and so on.

When neither of the two nouns is a personal name, the expression *A no B* means 'a *B* who is an *A*'; for instance, *Beikokúziñ no isya* means 'a doctor who is an American'; *kyúuzi no ozi* means 'an uncle who is a waiter'; *syokkoo no tomodati* means 'a friend who is a mechanic'.

Expressions of this kind are ambiguous: they can be taken in two different ways. *Kyúuzi no ozi* '[my] uncle the waiter' could also mean 'the waiter's uncle'; *syokkoo no tomodati* could also mean 'the mechanic's friend'. Only the sentence as a whole or the general situation will tell you which of these two meanings is the right one.

If you want to say 'my uncle who works at the restaurant', you take the sentence *Ryooríya de hataraite imasu* ('He works at the restaurant') and put it before the word *ozi* as a sentence modifier: *ryooríya de hataraite iru ozi* (Note 8.2). You might reason, now, that if you want to say 'my uncle who is a waiter', you could take the sentence *Kyúuzi desu* ('He is a waiter') and put it before *ozi* in the same way; but that isn't the way they say it in Japanese. A sentence ending with a noun plus the copula (*Kyúuzi desu*, *Tomodati désu*, and the like) is not used as a modifier except in a few special cases. Instead, you use the particle *no* to connect the two nouns.

Additional examples:

(a) My friend Toshio has a new car.	*Tomodati no Tosio-sañ wa, atarasíi zidóosya o mótte imasu.*
(b) Do you mean (*lit.* Is it) Mr. Ueda the farmer or Mr. Ueda the mechanic?	*Hyakusyóo no Ueda-sañ désu ka, syokkoo no Ueda-sañ désu ka?*
(c) My father's friend, Mr. Ito, got married yesterday.	*Kinoo, tití no tomodati no Itoo-sañ wa, kekkoñ-simásita.*
(d) Is your daughter (Miss) Yukiko well?	*Musumesañ no Yúkiko-sañ wa, géñki desu ka?*
(e) Masao Yamamoto, the clerk at the corner store, lives next door to me.	*Kádo no mise no teñiñ no Yamamoto Masao wa, watakusi no tonari ni súñde imasu.*
(f) Mr. Harris, the Englishman, knows Japanese [quite] well.	*Eikokúziñ no Hárisu-sañ wa, Nihoñgo ga yóku dekimasu.*
(g) My older brother, who is a doctor, works in an Osaka hospital.	*Isya no áni wa, Oosaka no byooiñ de hataraite imasu.*
(h) Have you got any sailor friends (friends who are sailors)?	*Súihei no tomodati ga arimásu ka?*
(i) I've got plenty of soldier friends, but I haven't got a single sailor friend.	*Watakusi ní wa, heitai no tomodati wa takusañ arimásu ga, súihei no tomodati wa hitóri mo arimaséñ.*
(j) My uncle, who is a book dealer, has gone to Tokyo to buy some books.	*Hóñya no ozi wa, Tookyoo e hóñ o kai ni itte imasu.*
(k) There are four Chinese waiters (waiters who are Chinamen) working in that restaurant.	*Ano ryooríya de wa, Sinaziñ no kyúuzi ga yottarí hataraite imasu.*
(l) There are two English doctors at this hospital.	*Kono byooiñ ni wa, Eikokúziñ no isya ga hutarí imasu.*

Note 10.8. Particle *ni* before *náru*

114. Last night I got sick.	*Sakúbañ, byooki ni narimásita.*
270. My older brother Taro became a teacher.	*Watakusi no áni no Tároo wa, señséi ni narimásita.*

When the verb *náru* is preceded by a NOUN telling what somebody or something becomes or gets to be, that noun has the particle *ni*. This is true whether the noun corresponds to an English noun (like *señséi* in sentence 270) or to some other English word (like *byooki* in sentence 114, corresponding to the English adjective 'sick').

When the verb *náru* is preceded by a Japanese ADJECTIVE, the adjective appears in the adverbial form: for instance, *Natú ni wa, átuku ni narimasu* 'It gets hot in summer'. Compare Note 5.8.

Additional examples:

(a) After I leave school, I plan to be (*lit.* become) a sailor.	*Gakkoo o déte kara, súihei ni náru tumori desu.*
(b) I'll be twenty-five next Monday.	*Watakusi wa, tugí no Getuyóobi ni, nízyuu gósai ni narimasu.*
(c) My sister's boy reached the age of ten this year.	*Kotosi, ane no musuko wa, tóo ni narimásita.*
(d) My younger brother plans to be a doctor; he's in America now studying.	*Ototó wa isya ni náru tumori de, íma wa Beikoku de beñkyoo-site imasu.*
(e) When it gets to be spring here, it rains a lot.	*Koko de wa, háru ni náru to, áme ga yóku hurimasu.*

Note 10.9. *Issyo ni*

264. Please take me home [with you] (*lit.* together) and introduce me.	*Issyó ni utí e turete itte, syookai-site kudasái.*

The phrase *issyo ni* means 'together'. It may be used by itself, as in sentence 264, or in combination with some noun followed by the particle *to* meaning 'with' (Note 5.10). *Tomodati to* means 'with a friend'; *to nodati to issyo ni* means 'together with a friend' or 'in company with a friend'.

In sentence 264, the expression *turete itte kudasái* means literally, 'please go taking [me] along'. The verb *tureru* refers to taking a living being along when you go somewhere.

Additional examples:

(a) The children were playing together in the street.	*Kodomo wa miti de íssyo ni asoñde imásita.*
(b) Mr. Tanaka's boy was playing with the neighbor's children.	*Tanaka-sañ no musukosañ wa, tonari no kodomo to issyo ni asoñde imásita.*

(c) Mr. Kimura and Mr. Ueda went for a trip to the country together.	*Kimura-sañ to Ueda-sañ wa, issyo ni inaka e ryokoo ni ikimásita.*
(d) Mr. Kimura went for a trip to the country (together) with Mr. Ueda.	*Kimura-sañ wa, Ueda-sañ to issyo ni, inaka e ryokoo ni ikimásita.*
(e) When Mr. Yamamoto comes for a visit, we often go and drink beer together.	*Yamamoto-sañ ga asobi ni kúru to, yóku issyo ni bíiru o nómi ni ikimasu.*
(f) My son and Mr. Ito's son walk to school together every day	*Watakusi no musuko to, Itoo-sañ no musukosañ wa, máiniti issyo ni gakkoo e arúite ikimasu.*
(g) My son walks to school every day (together) with Mr. Ito's son.	*Watakusi no musuko wa, Itoo-sañ no musukosañ to issyo ni, máiniti gakkoo e arúite ikimasu.*
(h) Please put the candy and the fruit together in this bag.	*Okási to kudámono wa, issyo ni kono hukuró ni irete kudasái.*
(i) Have you ever gone to a movie (together) with a girl friend?	*Anáta wa, oñná no tomodati to issyo ni, eigákañ e itta kotó ga arimásu ka?*
(j) Sure; I've gone with Mr. Ueda's daughter (Miss) Tomeko.	*Ée. Ueda-sañ no musumesañ no Tómeko-sañ to issyo ni, itta kotó ga arimasu.*

Note 10.10. Particle *ya*

263. I haven't met your father and mother yet.	*Watakusi wa, máda anáta no otóosañ ya okáasañ ni, átta koto ga arimaséñ.*

The particle *ya* is similar in use and meaning to *to* (meaning 'and'; Note 3.2); but the two particles are different in what they imply. When two or more nouns are connected by *to*, the speaker implies that he has mentioned all the nouns that belong in the series; when two or more nouns are connected by *ya*, the speaker implies that he has NOT mentioned all the nouns that belong in the series. Nouns are connected by *ya* when you pick out a few samples from a longer list instead of giving the complete series. Like the *to* that means 'and', *ya* is used only between nouns, not between verbs or clauses.

In sentence 263, the use of *ya* to connect the words for 'father' and 'mother' implies that the speaker could go on and mention some other members of his friend's family whom he still hadn't met: 'I haven't met your father and mother and brothers and sisters . . .'. If the speaker had used *otóosañ to okáasañ* instead, he would imply that it was only the father and mother whom he hadn't met

Compare the following pairs of sentences:

(a) He raises rice and vegetables [and nothing else].	*Anó hito wa, komé to yasai o tukurimasu.*
(b) He raises rice and vegetables [among other things].	*Anó hito wa, komé ya yasai o tukurimasu.*
(c) I want some bread and meat and beer [and that's all].	*Páñ to nikú to bíiru ga hosíi desu.*
(d) I want some bread and meat and beer [as well as other things].	*Páñ ya nikú ya bíiru ga hosíi desu.*
(e) There were soldiers and sailors riding on that streetcar [and nobody else].	*Ano déñsya ni wa, heitai to súihei ga notte imásita.*
(f) There were soldiers and sailors riding on that streetcar [among other people].	*Ano déñsya ni wa, heitai ya súihei ga notte imásita.*

In each pair, the sentence with *to* implies that the speaker has mentioned all the nouns that could be mentioned, while the sentence with *ya* implies that the nouns are only a sample of the whole list.

Additional examples:

(g) At the bookstore on that corner, they sell American books and magazines [and the like].	*Ano kádo ni aru hóñya de wa, Beikoku no hóñ ya zassi o utte imasu.*
(h) I ate too much fruit and candy [and such], so I got sick.	*Kudámono ya okási o añmari takusañ tábeta kara, byooki ni narimásita.*
(i) My younger brother and sister [among others] go to school in Tokyo.	*Watakusi no ototó ya imootó wa, Tookyoo no gakkoo e itte imasu.*
(j) My things and my friend's things [and perhaps other things too] are packed in this suitcase.	*Kono kabañ no náka ni wa, watakusi no monó ya, tomodati no monó ga irete arimasu.*
(k) When it rains, I read magazines and newspapers [and such] at home.	*Áme ga húru to, utí de zassi ya siñbuñ o yomimasu.*
(l) There were chairs and a desk and a bed and a bureau [and other articles of furniture] in the room.	*Heya no náka ni wa, isu ya tukue ya siñdai ya tañsu ga arimásita.*

Note 10.11. Particle *daké*

265. Only my parents are at home now.	*Íma ryóosiñ dake utí ni imasu.*

The particle *daké* after a noun means 'only'. When it follows a noun that would otherwise have the particle *ga* or *o*, *daké* is most commonly used alone; but when it follows a noun that has some other particle than *ga* or *o*, both particles are used together, with *daké* standing first (directly after the noun). Compare the following three pairs of sentences:

(a) There were some soldiers on the train.	*Kisyá ni wa, heitai ga notte imásita.*
(b) There were only soldiers on the train.	*Kisyá ni wa, heitai daké notte imásita.*
(c) They sell books in that store.	*Ano misé de wa, hóñ o utte imasu.*
(d) They sell nothing but books in that store.	*Ano misé de wa, hóñ dake utte imasu.*
(e) Please show this letter to your friends.	*Kono tegami wa, tomodati ni mísete kudasai.*
(f) Please show this letter only to your friends.	*Kono tegami wa, tomodati daké ni mísete kudasai.*

Additional examples:

(g) Only my daughter goes to school.	*Musumé dake gakkoo e itte imasu.*
(h) There are some envelopes [here], so I'll only buy some paper.	*Huutoo wa áru kara, biñseñ daké kaimasyóo.*
(i) I was the only one that went for a walk last night.	*Sakúbañ, watakusi daké sañpo ni ikimásita.*
(j) I'll tell this only to you.	*Kore wa, anáta daké ni iimasyóo.*
(k) Please speak only in Japanese.	*Nihoñgo daké de hanásite kudasai.*
(l) There's nobody but Mr. Kimura in the next room.	*Tonari no heyá ni wa, Kimura-sañ daké imasu.*

Note 10.12. *Hoka*

266. The others will probably come back soon too.	*Hoka no monó mo, súgu káette kúru desyoo.*

Hoka is a noun. When it has the particle *no* and modifies a following noun, it means 'other' or 'another'. *Hoka no monó* in sentence 266 means 'the other people'; *hoka no hóñ* means 'other books' or 'another book' (that is, a different book, not an additional book); *hoka no kodomo* means 'other children' or 'another child' (a different child, not an additional child).

For 'another' in the sense of 'additional', Japanese uses *moo* with a number: *moo issatú no hóñ* 'one more book', *moo hitóri no kodomo* 'one more child', etc. Compare sentence 259 in Unit 9.

The phrase *hoka ni* means 'besides [this]' or 'in addition [to this]' or 'other [than this]'; it often corresponds to English 'else'. See sentences (c) to (f) below.

Additional examples:

(a) This restaurant is high, so let's go eat at another restaurant.	*Kono ryooríya wa takái kara, hoka no ryooríya e itte tabemasyóo.*
(b) I've seen this magazine, so please being me another.	*Kono zassi wa míta koto ga áru kara, hoka nó o motte kíte kudasai.*
(c) I don't know; please ask somebody else.	*Watakusi wa siranái kara, hoka no hito ni kiite kudasái.*
(d) What else do you want?	*Hoka ni, náni ga hosíi desu ka?*
(e) Is there anything else to do?	*Hoka ni suru kotó ga arimásu ka?*
(f) Besides (*or* In addition to) Mr. Tanaka and Mr. Yamamoto, Mr. Ueda [also] came.	*Tanaka-sañ to Yamamoto-sañ no hoka ni, Ueda-sañ ga kimásita.*

4. Exercise

A. All particles have been left out in these ten sentences. Complete each sentence by filling in the proper particles, and practice the finished sentence out loud.

1. *Tomodati — issyo — matí — ikimásita.*
2. *Kinoo, teisyaba — anáta — otóosañ — okáasañ — aimásita.*
3. *Watakusi — ryóosiñ — utí — imásu —, hoka — monó — máda hataraite imasu.*
4. *Watakusi — tomodati — Tároo — Beikoku — gakkoo — Eigo — beñkyoo-simásita.*

5. *Anó hito — Eigo — beñkyoo — site, señséi — náru tumori desu.*
6. *Kimura-sañ — — musuko — saññíñ arimasu.*
7. *Otokó — ko — okási — tábete imasu —, oñná — ko — gyuunyuu — nóñde imasu.*
8. *Otootó — imootó — okási — kudámono — sukí desu.*
9. *Kekkoñ-site iru ane — — máda kodomo — hitóri — arimaséñ.*
10. *Kinoo, watakusi — issyo — arúite ita oñna — hitó — watakusi — imootó desu.*

B. Choose one Japanese sentence to fit each of the English statements.

1. I've never met Mr. Tanaka's younger brother.
   (a) *Tanaka-sañ no otootó wa, inaka ni súñde imasu.*
   (b) *Tanaka-sañ no otootó ni, átta koto wa arimaséñ.*
   (c) *Tanaka-sañ no otootó wa, ryooríya de bíiru o nóñde imasu.*

2. You tell me that he's an English-teacher.
   (a) *Señséi de, Eigo o osiete imasu.*
   (b) *Eikoku de, beñkyoo-site imasu.*
   (c) *Eigo no hóñ o katte, yomimásita.*

3. I ask where he studied English.
   (a) *Anáta no itta gakkoo wa, dóko ni arimásu ka?*
   (b) *Dóko de Eigo o beñkyoo-simásita ka?*
   (c) *Eikoku e ryokoo ni iku tumori desu ka?*

4. You say it was in England:
   (a) *Ane no musuko wa Eikoku ni itta kotó wa arimaséñ.*
   (b) *Oka no ue ni wa, tiisái gakkoo ga arimasu.*
   (c) *Eikoku no gakkoo de beñkyoo-simásita.*

5. I ask if he's married.

(a) *Sonó hito wa, kekkoñ-site imásu ka?*
(b) *Néesañ no musumesañ wa, náñsai desu ka?*
(c) *Tanaka-sañ wa, dáre to kekkoñ-simásita ka?*

6. You say he is.

(a) *Kekkoñ-site iru kyóodai wa hitóri mo arimaséñ.*
(b) *Musumé wa, máda kekkoñ-site imaséñ.*
(c) *Kekkoñ-site ite, musuko ga hutarí arimasu.*

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 21A, beginning

ENGLISH EQUIVALENTS	JAPANESE
father	*tití*
mother	*háha*
282. This is my father and this is my mother.	*Kore wa tití de, kore wa háha desu.*
283. I'm pleased to meet you.	*Hazímete ome ni kakarimasu. / Dóozo yorosiku.*
284. The pleasure is ours.	*Kotira kóso.*
convenient	*béñri na*
285. My, but your house is in a handy spot!	*Anáta no utí wa, béñri na tokoro ni arimásu née.*

on top of that *or* besides	*sono ue*
is quiet	*sízuka da*
pretty	*kírei na*
286. On top of that, it certainly is a quiet, pretty place!	*Sono ue, sízuka de, kírei na tokoro desu née.*
there is not *or* there are not	*nái*
287. It's quiet because there aren't any stores or factories in this neighborhood.	*Kono tikáku ni wa, misé ya koobá ga nái kara sízuka desu.*
older brother (polite word)	*níisañ*
is busy	*isogasíi*
is late *or* slow	*osoi*
until it becomes late	*osoku náru made*
does not return	*kaeránai*
288. Since your older brother is very busy, he probably won't come back till late.	*Níisañ wa taiheñ isogasíi kara, /* *osoku náru made kaeránai desyoo.*
is not (of living beings)	*inai*
everyone *or* everything	*miñná*
dog	*inú*
our dog	*uti no inú*
289. The others aren't back yet, so let's play with the dog till they all come back.	*Hoka no monó wa máda káette inai kara, /* *miñná ga káette kúru made, uti no inu to asobimasyóo.*
sick	*byooki no*
aunt	*oba*
quietly	*sízuka ni*
290. There's an aunt [of mine here] who's sick, so please walk quietly.	*Byooki no oba ga irú kara, /* *sízuka ni arúite kudasai.*
hospital	*byooiñ*
there was not, there were not	*nákatta*
291. There wasn't [any] room at the hospital, so she's in bed at our house.	*Byooiñ ni heyá ga nákatta kara, utí de nete imasu.*

2. Practice and Review

3. Notes

Note 10.13. Family terms

For every family relationship there are two different terms in Japanese: one familiar and one polite. The familiar term is used when you speak to somebody about a member of your own family. The polite term is used in all other situations—thus when you speak to someone about a member of HIS family, or when you refer to a member of somebody else's family, or when you address a member of your own family. In addressing a member of your family, you use his name if he is younger than you, but a family term if he is older.

Certain of the familiar terms have grown somewhat rare, so that the corresponding polite terms are used even when you talk about your own family. Thus, you generally refer to your grandfather and grandmother by the polite terms.

Here is a list of familiar and polite terms for various family relationships, including the ones you have already learned in the Basic Sentences. You should study this list and learn all the words that you think you may need.

	FAMILIAR	POLITE
family	*kázoku*	*gokázoku*
parents	*ryóosiñ*	*goryóosiñ*
father	*tití*	*otóosañ*
mother	*háha*	*okáasañ*
son	*musuko*	*musukosañ*
daughter	*musumé*	*musumesañ*
brothers and sisters	*kyóodai*	*gokyóodai*
older brother	*áni*	*níisañ*
older sister	*ane*	*néesañ*
younger brother	*otootó*	*otootosañ*
younger sister	*imootó*	*imootosañ*
grandfather	*sóhu*	*ozíisañ*
grandmother	*sóbo*	*obáasañ*
grandchild	*magó*	*omagosañ*
uncle	*ozi*	*ozisañ*
aunt	*oba*	*obasañ*
nephew	*oi*	*oigosañ*
niece	*méi*	*meigosañ*
cousin	*itóko*	*itókosañ*
married couple	*húuhu*	*gohúuhu*
husband	*syúziñ*	*gosyúziñ*
wife	*kánai*	*ókusañ*
bridegroom	*múko*	*omúkosañ*
bride	*yome*	*oyomesañ*

Notice that Japanese has no single word meaning 'brother' and none meaning 'sister'. Instead, there are four words meaning respectively 'older brother', 'older sister', 'younger brother', and 'younger sister'. In addition, there is the word *kyoodai*, which means 'brothers and sisters' collectively. If you have only brothers and no sisters, or only sisters and no brothers, you can still use *kyóodai* to refer to them; for this word says nothing about the sex of the persons involved.

To refer to your in-laws, you can use expressions like *áni no kánai* (your sister-in-law), *kánai no háha* (your mother-in-law), and so on.

Additional examples:

(a) My grandfather and grandmother, who live in the country, came yesterday for a visit.	*Kinoo, inaka ni súñde iru ozíisañ to obáasañ ga, asobi ni kimásita.*
(b) Mr. Kurihara went for a trip with (*lit.* taking along) his wife and his son.	*Kuríhara-sañ wa, ókusañ to musukosañ o turete, ryokoo ni ikimásita.*
(c) The Tanakas are friends of my wife's.	*Tanaka-sañ-gohúuhu wa, kánai no tomodati desu.*
(d) My wife has gone back to her parents (*lit.* her parents' house).	*Watakusi no kánai wa, ryóosiñ no utí e káette imasu.*
(e) Mr. Yamamoto's bride is very pretty.	*Yamamoto-sañ no oyomesañ wa, taiheñ kírei desu.*
(f) My grandfather has sixteen grandchildren.	*Watakusi no ozíisañ ni wa, magó ga zyuurokúniñ arimasu.*
(g) Is your wife well?	*Anáta no ókusañ wa, géñki desu ka?*
(h) My nephew is supposed to marry (with) Mr. Ueda's niece.	*Watakusi no oi wa, Ueda-sañ no omeigosañ to kekkoñ-suru hazu desu.*
(i) My younger sister's husband is a doctor and works at a hospital in town here.	*Watakusi no imooto no syúziñ wa isya de, kono mati no byooiñ de hataraite imasu.*
(j) My wife's younger sister is here, so won't you come [over] to the house for a visit tonight?	*Kánai no imootó ga kíte irú kara, kóñbañ utí e asobi ni kimaséñ ka?*

Note 10.14. *Uti no*

*289. Let's play with our dog.	*Uti no inu to asobimasyóo.*

Uti means 'house' or 'home'; when it is not specially identified as referring to somebody else's house, it usually refers to the speaker's own house or household.

When you talk about members of your immediate family (those who live together under the same roof), or about persons, pets, or possessions connected with your household, you often put the phrase *uti no* in front of the noun referring to them. For instance, *uti no Tároo* means 'our Taro' (the one at my house, the one in my family); *uti no imootó* means 'my younger sister' (the younger sister in my household); *uti no nikúya* means 'our butcher' or 'our meat man'; *uti no zidóosya* means 'our car'. In the same way, *uti no inú* in sentence 289 means 'my dog' or 'our dog'—the one in my household.

Additional examples:

(a) (Our) Taro is six years old. *Uti no Tároo wa, rokúsai desu.*
(b) My grandmother is in (*lit.* has entered into) the hospital. *Uti no obáasañ wa, byooiñ ni háitte imasu.*
(c) Our car is still new. *Uti no zidóosya wa máda atarasíi desu.*
(d) The children next door like to play with our dog. *Tonari no kodomo wa, uti no inú to asobu kotó ga sukí desu.*
(e) Our fish dealer got married last week. *Señsyuu, uti no sakanaya ga kekkoñ-simásita.*

Note 10.15. Some social formulas

283. I'm pleased to meet you. *Hazimete ome ni kakarimasu. Dóozo yorosiku.*
284. The pleasure is ours. *Kotira kóso.*

These expressions are the customary polite formulas that people use when they meet for the first time. Example 283 consists of two sentences. The first of these corresponds to our expressions 'I'm pleased to meet you', 'Glad to know you', 'How do you do', and the like; the second means something like 'Please regard me with favor' or 'Please let our relation be favorable'. Sentence 284 is merely a courteous reply, meaning approximately 'The pleasure is ours (or mine)'. These sentences cannot be translated literally into English, any more than an English formula like 'How do you do' could be translated literally into a foreign language. Don't worry about the meaning of the individual words, but simply learn the expressions as they stand.

When two persons, A and B, are introduced to each other, A says either *Hazímete ome ni kakarimasu* or *Dóozo yorosiku*, or both sentences together. B may reply with *Dóozo yorosiku*, or, if A has just said this, B may use *Kotira kóso*.

Here are some other social formulas used in polite speech. You can learn these expressions without any trouble:

Excuse me now (on leaving)	*Siturei-simásu.*	Please come in	*Dóozo ohairi-kudasái.*
All right (in answer to a request)	*Kasikomarimásita.*	It was nice of you to come	*Yóku irassyaimásita.*
Just a minute! *or* Hey!	*Tyótto.*	Best regards to Mr. Tanaka	*Tanaka-sañ ni yorosiku.*
I'm sorry I kept you waiting	*Omatidóosama desita.*	So long till tomorrow	*Asitá mata.*

Note 10.16. *Nái*

287. It's quiet because there aren't any stores or factories in this neighborhood. *Kono tikáku ni wa, misé ya koobá ga nái kara sízuka desu.*

291. There wasn't any room at the hospital, so she's in bed at our house. *Byooiñ ni heyá ga nákatta kara, uti de nete imasu.*

Nái is an adjective with a kind of general negative meaning. A literal translation of *nái* would be 'non-existent'; but usually it means 'there is not' or 'there are not'. Since it is an adjective, it has all the forms that belong to words of this class: past tense *nákatta*, adverbial *náku*, gerund *nákute*.

Nái serves as the PLAIN NEGATIVE of the verb *áru*, corresponding to the polite negative *arimaséñ*. The following table will show the relation of these words to each other:

AFFIRMATIVE VERB		NEGATIVE ADJECTIVE	
Present	*áru* (polite *arimásu*)	Present	*nái* (polite *arimaséñ*)
Past	*átta* (polite *arimásita*)	Past	*nákatta* (polite *arimaséñ desita*)
Radical	*ári*	Adverbial	*náku*
Gerund	*átte*	Gerund	*nákute*

In a sentence, *nái* is used like any other adjective in the plain form. The present tense *nái* and the past tense *nákatta* appear at the end of a non-final clause before a particle, at the end of a sentence modifier before a noun, and also before the copula in the phrases *nái desyoo* and *nákatta desyoo;* the radical form *náku* appears before a verb; the gerund *nákute* appears at the end of a non-final clause. Compare Notes 5.6, 7, 8, 13, and 8.4.

The polite negative of an adjective like *samúi* consists of the adverbial form plus *arimaséñ* (*sámuku arimaséñ*, Note 5.9). Since the plain form corresponding to *arimaséñ* is *nái*, the plain negative of an adjective consists of the adverbial form plus *nái* (*sámuku nái* 'it is not cold'). See sentences (k) to (n) below.

Nái itself, of course, has no separate negative form, since it is already negative in meaning.

Additional examples:

(a) I haven't got either a pen or a pencil, so I can't write any letters.	*Péñ mo eñpitu mo nái kara, tegami o káku koto wa dekimaséñ.*
(b) Since there wasn't (even) one slice of bread [in the house], I went to buy [some].	*Páñ ga hitókire mo nákatta kara, kai ni ikimásita.*
(c) I haven't got any free time today, so let's go to the movies tomorrow [instead].	*Kyóo wa, hima ga nái kara, asitá eigákañ e ikimasyóo.*
(d) Since I've never met your friend Mr. Kimura, please introduce [me].	*Watakusi wa, anáta no tomodati no Kimura-sañ ni átta koto ga nái kara, syookai-site kudasái.*
(e) My grandfather lives in a little town where there isn't (either) a single streetcar or automobile.	*Ozíisañ wa, itídai no déñsya mo zidóosya mo nái, tiisái matí ni súñde imasu.*
(f) Although there used to be no banks in this town, now there are two big banks.	*Kono matí ni wa, móto wa, giñkoo ga nákatta keredomo, íma wa, ookíi giñkoo ga hutatú arimasu.*
(g) I live in a place where there are no stores.	*Misé no nái tokoro ni súñde imasu.*
(h) There are no windows in this room, and besides, it's small.	*Kono heyá ni wa, mádo ga nákute, sono ue, tiisái desu.*
(i) I don't suppose Mr. Ueda has any brothers and sisters.	*Ueda-sañ ní wa, gokyóodai wa nái desyoo.*
(j) When you were little, I don't suppose there were any airplanes, were there?	*Anáta ga tiisái tokí wa, hikóoki ga nákatta desyoo.*

(k) This watch isn't too expensive, so I guess I'll buy it.	*Kono tokei wa añmari tákaku nái kara, kaimasyóo.*
(l) Even though it wasn't especially (*lit.* too) cold, I stayed home because I was sick.	*Añmari sámuku nákatta keredomo, byooki dátta kara, utí ni imásita.*
(m) The summer here isn't too hot, and it doesn't rain either.	*Koko no natú wa, añmari átuku nákute, áme mo hurimaséñ.*
(n) When you eat fish that isn't fresh, you get sick.	*Atarásiku nái sakana o tabéru to, byooki ni narimasu.*

Note 10.17. Plain negative of verbs

*288. He probably won't come back till late.	*Osoku náru made kaeránai desyoo.*
*289. Since the others aren't back yet . . .	*Hoka no monó wa káette inai kara . . .*

You have learned both plain and polite forms of the AFFIRMATIVE present and past; for instance, you know both *tabéru* and *tabemásu*, both *tábeta* and *tabemásita*. But up to this point you have learned the NEGATIVE present and past only in the polite form (*tabemaséñ, tabemaséñ desita*). The plain form of the negative is introduced in this Unit.

Inai, the plain negative of *iru* 'be', is identical in meaning with the polite form *imaséñ; kaeránai*, the plain negative of *káeru* 'return', is identical with *kaerimaséñ*. In their use, the difference between the plain and the polite negative is the same as the difference between all other plain and polite forms: the polite form is used at the end of a sentence, and at the end of a non-final clause before the particle *ga;* the plain form is used everywhere else (Note 5.12).

The plain negative of any verb is an ADJECTIVE. This means that it has the same endings, and is used in the same way, as words like *samúi* 'is cold', *nagái* 'is long', and *ookíi* 'is large'. Remember that we are using labels like 'verb' and 'adjective' entirely on the basis of how the words are used in Japanese, not on the basis of what they mean.

Negative adjectives are different from other adjectives in two respects. (1) The polite form of an adjective like *samúi* or *nagái* or *ookíi* is made by adding the copula *désu: samúi desu, nagái desu, ookíi desu*. The polite form of a negative adjective like *inai* or *kaeránai* is a word ending in *-maséñ: imaséñ, kaerimaséñ*. (2) The adverbial form of an adjective like *samúi* or *nagái* or *ookíi* ends in *-ku: sámuku, nágaku, óokiku*. The adverbial form of a negative adjective has a special ending, which you will meet in a later Unit.

The following list shows some verbs that you already know, together with the present, the past, and the gerund of the negative adjectives made from them. If you study this list carefully, you will be able to make up the plain negative of any verb in the language.

AFFIRMATIVE	NEGATIVE PRESENT	NEGATIVE PAST	NEGATIVE GERUND	MEANING
CLASS I				
tabéru	*tabénai*	*tabénakatta*	*tabénakute*	doesn't eat
miséru	*misénai*	*misénakatta*	*misénakute*	doesn't show
tukaréru	*tukarénai*	*tukarénakatta*	*tukarénakute*	doesn't get tired
déru	*dénai*	*dénakatta*	*dénakute*	doesn't go out
akeru	*akenai*	*akenákatta*	*akenákute*	doesn't open it
ireru	*irenai*	*irenákatta*	*irenákute*	doesn't insert
osieru	*osienai*	*osienákatta*	*osienákute*	doesn't teach
neru	*nenai*	*nenákatta*	*nenákute*	doesn't go to bed
dekíru	*dekínai*	*dekínakatta*	*dekínakute*	isn't possible
míru	*mínai*	*mínakatta*	*mínakute*	doesn't see
kariru	*karinai*	*karinákatta*	*karinákute*	doesn't borrow
iru	*inai*	*inákatta*	*inákute*	isn't there
CLASS II				
mátu	*matánai*	*matánakatta*	*matánakute*	doesn't wait
tátu	*tatánai*	*tatánakatta*	*tatánakute*	doesn't stand
náru	*naránai*	*naránakatta*	*naránakute*	doesn't become
húru	*huránai*	*huránakatta*	*huránakute*	doesn't fall
wakáru	*wakaránai*	*wakaránakatta*	*wakaránakute*	isn't clear
káeru	*kaeránai*	*kaeránakatta*	*kaeránakute*	doesn't return
háiru	*hairánai*	*hairánakatta*	*hairánakute*	doesn't enter

AFFIRMATIVE	NEGATIVE PRESENT	NEGATIVE PAST	NEGATIVE GERUND	MEANING
tóoru	*tooránai*	*tooránakatta*	*tooránakute*	doesn't pass
noru	*noranai*	*noranákatta*	*noranákute*	doesn't ride
siru	*siranai*	*siranákatta*	*siranákute*	doesn't know
tomaru	*tomaranai*	*tomaranákatta*	*tomaranákute*	doesn't halt
haráu	*harawánai*	*harawánakatta*	*harawánakute*	doesn't pay
áu	*awánai*	*awánakatta*	*awánakute*	doesn't meet
morau	*morawanai*	*morawanákatta*	*morawanákute*	doesn't receive
kau	*kawanai*	*kawanákatta*	*kawanákute*	doesn't buy
iu	*iwanai*	*iwanákatta*	*iwanákute*	doesn't say
suu	*suwanai*	*suwanákatta*	*suwanákute*	doesn't smoke
hanásu	*hanasánai*	*hanasánakatta*	*hanasánakute*	doesn't speak
káesu	*kaesánai*	*kaesánakatta*	*kaesánakute*	doesn't give back
kasu	*kasanai*	*kasanákatta*	*kasanákute*	doesn't lend
káku	*kakánai*	*kakánakatta*	*kakánakute*	doesn't write
hataraku	*hatarakanai*	*hatarakanákatta*	*hatarakanákute*	doesn't work
isógu	*isogánai*	*isogánakatta*	*isogánakute*	doesn't hurry
asobu	*asobanai*	*asobanákatta*	*asobanákute*	doesn't play
yasúmu	*yasumánai*	*yasumánakatta*	*yasumánakute*	doesn't rest
nómu	*nománai*	*nománakatta*	*nománakute*	doesn't drink
yómu	*yománai*	*yománakatta*	*yománakute*	doesn't read
yamu	*yamanai*	*yamanákatta*	*yamanákute*	doesn't cease
IRREGULAR				
iku	*ikanai*	*ikanákatta*	*ikanákute*	doesn't go
kúru	*kónai*	*kónakatta*	*kónakute*	doesn't come
suru	*sinai*	*sinákatta*	*sinákute*	doesn't do
sañpo-suru	*sañpo-sinai*	*sañpo-sinákatta*	*sañpo-sinákute*	doesn't take a walk

To make a negative adjective from a verb of class I, you tack on the ending *-nai* (or *-nakatta*, *-nakute*) to the radical of the verb. To make a negative adjective from a verb of class II, you tack on the ending *-anai* (or *-anakatta*, *-anakute*) to the part that is left over when you cut off the *u* of the affirmative present tense.

Notice the verbs *haráu*, *áu*, *morau*, *kau*, *iu*, and *suu*. In all of them, the present tense ends with a vowel plus *u*. In the negative adjective, there is a *w* between the vowel of the verb itself and the ending *-anai;* thus, from *kau* you get the negative *kawanai*. This *w* is part of the original verb—just as the *s* in *hanásu* is part of the verb; but as you know, *w* never appears in Japanese except before the vowel *a*. When the ending begins with some other vowel, the *w* disappears; it is heard only when the ending begins with *a*, as it does here.

The place of the accent in the negative adjective depends on the accent of the original verb. If the verb has an accent (like *tabéru*, *mátu*), the negative forms are all accented on the syllable just before the *n* of the ending (*tabénai*, *tabénakatta*, *tabénakute; matánai*, *matánakatta*, *matánakute*). If the verb has no accent (like *akeru*, *asobu*), the negative present tense has none either, and the other negative forms are accented on the syllable *na* of the ending (*akenai*, *akenákatta*, *akenákute; asobanai*, *asobanákatta*, *asobanákute*).

The negative adjectives made from *kúru* and *suru* are irregular, as you might expect. They have to be learned as separate words.

The verb *áru* has no negative forms made from it. Instead, the adjective *nái* is used as the negative corresponding to *áru* (Note 10.16).

Additional examples:

(a) The weather isn't too good, so Mr. Ito probably won't come.	*Téñki ga añmari yóku nái kara, Itoo-sañ wa kónai desyoo.*
(b) This bus probably doesn't pass near the park.	*Kono básu wa, kooeñ no sóba o tooránai desyoo.*
(c) Mr. Ueda's wife doesn't know any English, so she can't talk with Americans.	*Ueda-sañ no ókusañ wa Eigo ga dekínai kara, Beikokúziñ to hanásu koto wa dekimaséñ.*
(d) It probably doesn't take two hours from here to Tokyo.	*Koko kara Tookyoo máde, nizíkañ kakaránai desyoo.*
(e) A person who doesn't work is no good.	*Hatarakanai hitó wa damé desu.*
(f) I didn't get well, because I didn't take (*lit.* drink) my medicine.	*Kusuri o nománakatta kara, yóku narimaséñ desita.*

(g) The rain didn't stop, so we couldn't take a walk.	*Áme ga yamanákatta kara, sañpo-suru kotó ga dekimaséñ desita.*
(h) I'm busy, so I'm not planning to go to the country for a visit today (*lit.* it's my intention not to go).	*Isogasíi kara, kyóo wa, inaka e asobi ni ikanai tumori desu.*
(i) I didn't buy any books, but I did buy a (*lit.* one) magazine.	*Hóñ wa kawanákatta keredomo, zassi o issatú kaimásita.*
(j) This streetcar doesn't stop in front of the bank, so let's take the next one.	*Kono déñsya wa, giñkoo no máe de tomaranái kara, tugí no déñsya ni norimasyóo.*

Note 10.18. Copular nouns; *na* in sentence modifiers

*285. Your house is in a handy spot.	*Anáta no uti wa, béñri na tokoro ni arimasu.*
*286. It's a quiet, pretty place.	*Sízuka de, kírei na tokoro desu.*

In Note 10.7 you read the following statement: A sentence ending with a noun plus the copula is not used as a modifier except in a few special cases.—The most important of these special cases is illustrated in sentences 285 and 286.

There is a group of nouns in Japanese that are never followed by the particle *no*. When such a noun (for example *sízuka*) is used to modify another noun (for example *tokoro*), the modifier is in the form of a sentence ending with the copula. As you know from Note 8.2, the predicate of a sentence modifier is in the plain form (thus *dá* and *dátta* instead of *désu* and *désita);* moreover, if the copula is in the present tense, the form *dá* is changed to *na*.

Compare the two following sentences:

(a) This place is very quiet.	*Kono tokoro wa, taiheñ sízuka desu.*
(b) This is a very quiet place.	*Koko wa, taiheñ sízuka na tokoro desu.*

In sentence (a), the predicate *sízuka desu* (noun plus copula) is in the polite form. In sentence (b), the words *taiheñ sízuka desu* are used as a modifier before the noun *tokoro*. In this position, *désu* is changed to its plain form, *dá;* and then, because there is a noun after it, *dá* is further changed to *na*. The expression *taiheñ sízuka na tokoro* means literally 'a place described by saying *taiheñ sízuka da*', just as the expression *déñsya no tomaru tokoro* means literally 'a place described by saying *déñsya ga tomaru*'.

Remember these two facts about *na:* (1) It is normally used only after nouns of a certain special group, not after ordinary nouns. (2) It is merely another form of the copula *dá* (*désu*), used when there is a following noun.

Nouns that are followed by *na* instead of *no* are called COPULAR NOUNS. They must be learned as separate items, since no rules can be given for spotting them. So far you have met seven; notice that all but one of them correspond in meaning to English adjectives:

sízuka	quiet	*sukí*	pleasing
béñri	convenient	*kirai*	displeasing
kírei	pretty or neat	*sitúrei*	rude
géñki			health or good spirits

When a single copular noun is used to modify a following noun, it appears in a sentence modifier with *na* (same as *dá*), as in sentence 285. When two such nouns are used to modify a following noun, the first is followed by *dé* (gerund of the copula), the second by *na*, as in sentence 286. The expression *sízuka de kírei na tokoro* means literally 'a place described by saying *sízuka de kírei da* (it's quiet and it's pretty)'.

From now on, copular nouns will be introduced in the Basic Sentences with the word *na* after them as a mark of identification.

Additional examples:

(c) Mr. Kurihara has two very good-looking daughters.	*Kuríhara-sañ ni wa, taiheñ kírei na musumesañ ga hutarí arimasu.*
(d) I like to study in a large, quiet room.	*Watakusi wa, ookíi sízuka na heyá de beñkyoo-suru kotó ga sukí desu.*
(e) My kid brother Yoneo eats only things that he likes and nothing else (*lit.* and doesn't eat other things).	*Otooto no Yoneo wa, sukí na monó dake tábete, hoka no monó wa tabemaséñ.*
(f) I have no intention of doing work that I dislike (*lit.* It is my intention not to do).	*Watakusi wa, kirai na sigoto wa sinai tumori desu.*

(g) The mechanic that we met last night is a terribly rude person, isn't he?	*Sakúbañ átta syokkoo wa, taiheñ sitúrei na hito desu née.*
(h) This is a nice-looking place, but it's not too quiet, so I don't like it.	*Koko wa, kírei na tokoro désu ga, añmari sízuka zya nái kara, watakusi wa kirai désu.*
(i) The waiter that I like is sick today.	*Watakusi no sukí na kyúuzi wa, kyóo byooki desu.*
(j) He said some very rude things to my wife.	*Anó hito wa, watakusi no kánai ni, taiheñ sitúrei na kotó o iimásita.*
(k) Mr. Ueda is a very high-spirited person, isn't he?	*Ueda-sañ wa, taiheñ géñki na hito desu née.*
(l) I live in a quiet, convenient little house.	*Sízuka de, béñri na tiisái utí ni súñde imasu.*

Note 10.19. Particle *ni* after a copular noun

290. Please walk quietly.	*Sízuka ni arúite kudasai*

When a copular noun (Note 10.18) is followed by the particle *ni*, the expression may have two different meanings.

(1) Before the verb *náru*, a copular noun, like any noun, has the particle *ni* when it tells what somebody or something becomes (Note 10.8). Thus, *sízuka ni náru* means 'become quiet' or 'grow quiet'.

(2) Otherwise, a copular noun with *ni* means 'in such-and-such a manner'. *Sízuka ni* means 'in a quiet manner'—that is, 'quietly'; *kírei ni* means 'neatly'.

Notice that the expression *sízuka da* (*desu*, etc.) means 'is quiet' when you are talking about a place. When you talk about a person being quiet, you generally use the expression *sízuka ni suru* 'do (or behave) in a quiet manner'. *Sízuka ni* is also used as a sort of command meaning 'Be still!' or 'Keep quiet!'

Additional examples:

(a) It gets quiet in this neighborhood (from) around ten at night.	*Kono tikáku de wa, gógo zyuuzi-góro kara sízuka ni narimasu.*
(b) After you get well, let's go for a walk together.	*Anáta ga géñki ni nátta áto de, issyo ni sañpo ni ikimasyóo.*
(c) I used to dislike cigars, but I've come to like them (i.e. they have become pleasing).	*Móto wa, hamaki wa kirai désita ga, kono goro wa, sukí ni narimásita.*

(d) When I was twenty-two or -three, I used to like beer a lot; but I drank too much and got sick, so I've come to dislike it.	*Nízyuu nisáñsai no tokí wa, bíiru ga taiheñ sukí desita ga, añmari nóñde byooki ni nátta kara, kirai ni narimásita.*
(e) My brother's studying in the next room, so let's talk quietly.	*Áni ga tonari no heyá de beñkyoo-site irú kara, sízuka ni hanasimasyóo.*
(f) I still can't write Japanese neatly.	*Watákusi wa, máda Nihoñgo o kírei ni káku koto wa dekimaséñ.*

Note 10.20. Particle *máde* at the end of a clause

*288. He probably won't come back till (it gets) late.	*Osoku náru made kaeránai desyoo.*
*289. Let's play with the dog till they all come back.	*Miñná ga káette kúru made, uti no inú to asobimasyóo.*

After a noun referring to place, *máde* means 'up to' or 'as far as' (Note 2.8); after a noun referring to time, it means 'up to' or 'until' (Note 7.18). At the end of a non-final clause after a verb in the present tense, *máde* means 'until so-and-so happens or happened'. Notice that the verb before *máde* is always in the present tense, regardless of the tense of the final predicate.

Máde also has the meaning 'until' when it follows the adverbial form of an adjective: for instance, *osokú made* 'until late'. See sentence (e) below.

Additional examples:

(a) Let's stay (*lit.* be) here till it stops raining.	*Áme ga yamu máde, koko ni imasyóo.*
(b) Let's wait for the doctor to come.	*Isya ga kúru made, matimasyóo*
(c) We can't get off till the streetcar stops.	*Déñsya ga tomaru máde, oríru koto wa dekimaséñ.*
(d) He waited at the station till the train left.	*Kisyá ga déru made, teisyoba de mátte imasita.*
(e) My brother planned to be a doctor, and studied every day till late at night.	*Áni wa, isya ni náru tumori de, máiniti, yóru osokú made beñkyoo-simásita.*

Note 10.21. Particle *née* again

285. My, but your house is in a handy spot!	*Anáta no uti wa, béñri na tokoro ni arimásu née.*
286. On top of that, it certainly is a quiet, pretty place!	*Sono ue, sízuka de, kírei na tokoro desu née.*

For the basic meaning of the particle *née* see Note 5.2. Sometimes, however, *née* is not used to invite the hearer's agreement, but simply to make the sentence as a whole sound more enthusiastic.

Without *née*, the two sentences quoted above would be flat statements of fact. With *née*, they are exclamations. You can tack this particle on to any statement when you want it to sound enthusiastic.

Note 10.22. *Sono ue*

In sentence 286, quoted in the preceding Note, the expression *sono ue* means 'on top of that' or 'besides'. The noun *ue* (Note 4.1) is used adverbially without a particle.

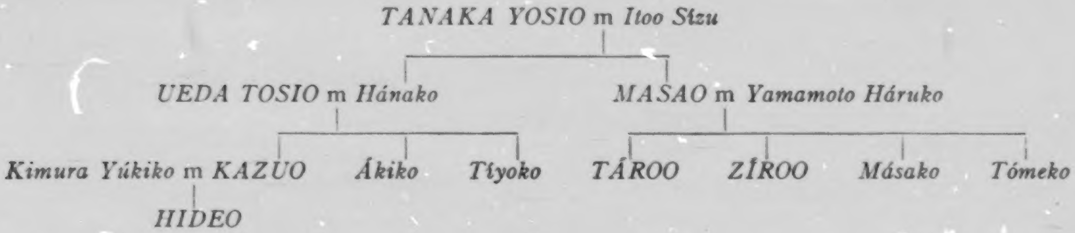
In this combination, *sono* is equivalent to *sore no*. The phrases *kore no, sore no, are no* are rarely used; in their place you will generally find *kono, sono, ano*.

Additional examples:

(a) The food here is good, and on top of that it's cheap.	*Koko no tabemóno wa óisikute, sono ue yasúi desu.*
(b) Let's go for a walk.—Before that, let's have a cup of coffee.	*Sañpo ni ikimasyóo.—Sono mae ni, koohíi o íppai nomimasyóo.*
(c) Let's go for a walk.—Afterwards, let's come back home and have dinner.	*Sañpo ni ikimasyóo.—Sono áto de, utí e káette, góhañ o tabemasyóo.*
(d) Near the doorway there's a bureau, and near that there's a desk.	*Iriguti no sóba ni, tañsu ga átte, sono sóba ni, tukue ga arimasu.*
(e) There's a book on top of the desk, and on top of that there's a newspaper.	*Tukue no ue ni, hóñ ga átte, sono ue ni, siñbuñ ga arimasu.*
(f) There's a meat market near my house, and (there's) a drugstore next door to that, so it's very convenient [for me].	*Uti no tikáku ni wa, nikúya ga átte, sono tonari ni wa, kusuriya ga áru kara, taiheñ béñri desu.*

(g) Mr. Tanaka was sitting near the window, and his wife was sitting on his left.	*Tanaka-sañ wa, mádo no sóba ni kosikákete ite, sono hidari ní wa, ókusañ ga kosikákete imasita.*
(h) Mr. Harris knows English and German and French. In addition to those, he also knows Japanese.	*Hárisu-sañ wa, Eigo to Doitugo to Hurañsugo ga dekimasu. Sono hoka ni, Nihoñgo mo dekimasu.*

4. Exercise


TANAKA YOSIO m *Itoo Sízu*
UEDA TOSIO m *Hánako*
MASAO m *Yamamoto Háruko*
Kimura Yúkiko m *KAZUO*
Ákiko
Tíyoko
TÁROO
ZÍROO
Másako
Tómeko
HIDEO

In the family tree shown above, the names of male persons are printed in *CAPITAL LETTERS*, the names of female persons are printed in *small letters*. The letter m between two names means 'married'. Family names are put first, with given names following; but when the father's family name has been shown, it is not repeated in the children's names.

A. On the basis of this family tree, all of the following ten statements are false. (Some of them are partly true, but each contains one mistake in relationship.) Each of them can be made true by changing a single word—either a personal name or a family term. Find what is wrong in each statement, and change one word so as to make it correct.

For instance, the statement *Yosio wa, Kazuo no tití desu* would be false, because Yosio is not Kazuo's father. You could make the statement true by changing *Kazuo* to *Hánako* or *Masao*, or by changing *tití* to *ozísañ*.

For some of the family terms in these sentences, you will have to refer to the list in Note 10.13.

1. *Tíyoko wa, Tároo no imootó desu.*
2. *Kazuo to Másako wa, kyóodai desu.*
3. *Ákiko wa, Hideo no oba de, Tosio no itóko desu.*
4. *Hánako wa, Yosio no obáasañ desu.*
5. *Másako wa, Tároo to Zíroo no imootó de, Sízu no ane desu.*
6. *Tosio wa, Hideo no ozi desu.*
7. *Masao wa, Tíyoko no syúziñ desu.*
8. *Kazuo wa, Yúkiko no syúziñ de, Hideo no magó desu.*
9. *Tómeko wa, Tároo no itóko de, Háruko no musumé desu.*
10. *Tároo to Zíroo wa, Yosio no musuko desu.*

B. On the basis of the same family tree, complete the following sentences by supplying either a personal name or a family term in each blank.

1. *Tómeko no obáasañ wa, — desu.*
2. *Tároo to Zíroo to Másako to Tómeko wa, — desu.*
3. *Tíyoko wa, Másako no — de, — no musumé desu.*
4. *Sízu wa, Yosio no — de, Masao no — desu.*
5. *Masao wa, Ákiko no — desu.*
6. *Kazuo wa, — to — no magó desu.*
7. *Hideo wa, Tíyoko to — no — desu.*
8. *Másako wa, Hánako no — de, Sízu no — desu.*
9. *Tómeko wa, — to Zíroo to — no — desu.*
10. *Zíroo wa, — no ani de, Tároo no — desu.*

C. Construct a family tree of your own immediate family—grandparents, parents, brothers and sisters, uncles and aunts, cousins, etc. Make up ten sentences in Japanese giving the relationship of various persons shown in the diagram.

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 21B, beginning

1. AS MR. YAMAMOTO LEAVES THE OSAKA HOTEL, HIS OLD FRIEND MR. ITO CATCHES SIGHT OF HIM.

Itoo:	*Yamamoto-sañ!*
Yamamoto:	*Itoo-sañ désu ka?* *Anáta ga Oosaka ni iru koto wa, sirimaséñ desita.*
Itoo:	*Watakusi wa, kyóneñ no áki kara, koko ni súñde imasu.* *Oosaka e náni o si ni kimásita ka?*
Yamamoto:	*Watakusi wa Tookyoo no naññéñhitu o tukúru koobá de hataraite irú kara, /* *sono koobá de tukútta maññéñhitu o uri ni kimásita.*
Itoo:	*Koko ni iru aida wa, dóno hóteru ni tomaru tumori désu ka?*
Yamamoto:	*Kono hóteru ni tomaru tumori désita ga, /* *heyá ga nákatta kara máda wakarimaséñ.*
Itoo:	*Sore dé wa, watakusi no utí e kimaséñ ka?*

Yamamoto: *Arígatoo gozaimásu ga, /*
watakusi wa, máda anáta no uti no hito ni átta koto ga nái kara . . .

Itoo: *Dé wa, miñná o syookai-simasyóo.*
Watakusi no utí wa, sízuka na tokoro ni áru kara, /
yóru, yóku neru kotó ga dekimasu.
Sono ue, básu ga utí kara ittyoo-gúrai kita no hóo de tomarú kara, taiheñ béñri desu.

Yamamoto: *Onaka ga suitá kara, anáta no utí e iku máe ni, /*
ryooríya de tábete ikimasyóo.

Itoo: *Utí e káeru made mátte, /*
uti no mono to issyo ni tabemasyóo.

2. Mr. Yamamoto and Mr. Ito are on their way to Ito's house.

Itoo: *Watakusi wa, yoñkágetu máe ni kekkoñ-simásita.*

Yamamoto: *Sóo desu ka?*
Sore wa sirimaséñ desita.

Itoo: *Watakusi wa, íma ryóoziñ to kánai to otooto no Zíroo to, /*
issyo ni súñde imasu.

Yamamoto: *Zíroo-sañ wa, íma náñsai desu ka?*

Itoo: *Nízyuu yóñsai desu.*
Señséi de, tikáku no gakkoo de Eigo o osiete imasu.

Yamamoto: *Dóko de Eigo o beñkyoo-simásita ka?*

Itoo: *Beikoku no gakkoo de beñkyoo-simásita.*
Eigo ga taiheñ yóku dekimasu.
Koko ga watakusi no utí desu.
Dóozo háitte kudasai.

Yamamoto: *Taiheñ kírei na utí desu née.*

(They enter the house and find Ito's father, mother, and wife.)

Itoo: *Kore wa watakusi no tití de, kore wa háha de, kore wa kánai desu.*

Yamamoto: *Hazímete ome ni kakarimasu.*
Dóozo yorosiku.

Chorus: *Kotira kóso.*

3. Free Conversation

Pair off with another member of the group and ask him questions about his family. Ask him where his parents live, how many brothers and sisters he's got, whether any of them are married, whether he's married himself, how many sons and daughters and nephews and nieces he's got, and so on. Find out how old all these people are, and what they do. When he has told you about all the relatives that he can remember, and has answered all your questions, it's his turn to ask about YOUR family. Keep the interview as lively as you can. When you can't remember the name or the age or the occupation of somebody in your family, make a guess or invent a reasonable answer. What you say about your family doesn't have to be true, so long as it's lively and fluent.

PART TWO

UNIT 11

GETTING DRESSED

SECTION A

1. Basic Sentences

Record 22A, beginning

ENGLISH EQUIVALENTS	JAPANESE
morning	*ása*
early (*also* fast)	*hayái*
wanting to go	*ikitai*
292. I want to go to town early this morning.	*Kyóo wa, ása háyaku matí e ikitái desu.*
in the beginning	*hazime ni*
barber *or* barber shop	*tokoya*
293. First I want to go to the barber's.	*Hazime ni, tokoya e ikitái desu.*
hair (on the head)	*kamí*
cut off	*karu*
get [one's hair] cut	*katte morau*
wanting to receive	*moraitai*
294. My hair's too long (*lit.* has become too long); I want to have it cut.	*Kamí ga añmari nágaku nátta kara, katte moraitái desu.*
hair (on the face) (*or* beard)	*hige*
shave	*sóru*
295. I want to get shaved too.	*Hige mo sótte moraitái desu.*

shoes	*kutú*
is ready (*or* are ready)	*dékite iru*
shoemaker	*kutúya*
stop in (at a place)	*yoru*
wanting to stop in	*yoritai*
296. My shoes are supposed to be ready, so I want to stop in at the shoemaker's too.*	*Kutú ga, dékite iru hazu dá kara, / kutúya e mo yoritái desu.*
day before yesterday	*ototoi*
laundry *or* laundress	*señtakuya*
things to be washed	*señtakumono*
take for me	*motte itte kureru*
297. My younger brother took my wash to the laundry for me day before yesterday.	*Ototoi, otootó ga, señtakuya e señtakumono o motte itte kuremásita.*
pick up (*or* take)	*tóru*
go and pick up	*tóri ni iku*
298. I want to go and get it.	*Sore o tóri ni ikitái desu.*
give (polite word)	*ageru* (I)
bring back	*totte kúru*
299. I'll give you some money, so please bring mine back too.	*Okane o ageru kara, watakusi no mo totte kite kudasai.*

Record 22B, beginning

a play (on the stage)	*sibai*
wanting to see	*mitái*
the play I want to see	*mitái sibai*
ticket	*kippu*

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* The English on the phonograph record says, 'My shoes are supposed to be ready too, so I want to stop in at the shoemaker's.' The word 'too' is in the wrong place.

wanting to buy	*kaitai*
300. There's a play I want to see, so after that I want to buy some tickets.	*Sore kara, mitái sibai ga áru kara, kippu o kaitái desu.*
library	*tosyókañ*
wanting to read	*yomitái*
the book you want to read	*anáta no yomitái hóñ*
go and borrow for you	*karite kíte ageru*
301. Since I plan to go to the library, I'll borrow the book you want to read.	*Tosyókañ e iku tumori dá kara, / anáta no yomitái hóñ o karite kíte agemasyoo.*
bundle	*tutumí*
not wanting to walk	*arukítaku nái*
302. I don't want to walk [while I'm] carrying a lot of bundles, so I'll ride back [home] on the streetcar.	*Tutumí o takusañ mótte arukítaku nái kara, / déñsya ni notte kaerimasyóo.*

2. Practice and Review

3. Notes

Note 11.1. Adjectives ending in *-tai*

*292. I want to go to town.	*Matí e ikitái desu.*
*293. I want to go to the barber's	*Tokoya e ikitái desu.*
*294. I want to have it cut.	*Katte moraitái desu.*
295. I want to get shaved too.	*Hige mo sotte moraitái desu.*
*296. I want to stop in at the shoemaker's too.	*Kutúya e mo yoritái desu.*
298. I want to go and get it.	*Sore o tóri ni ikitái desu.*

*300. There's a play I want to see, so I want to buy some tickets.	*Mitái sibai ga áru kara, kippu o kaitái desu.*
*301. I'll borrow the book you want to read.	*Anáta no yomitái hóñ o karite kíte agemasyóo.*
*302. Since I don't want to walk [while I'm] carrying a lot of bundles . . .	*Tutumí o takusañ mótte arukítaku nái kara . . .*

To say in Japanese that you WANT TO DO SOMETHING, you use an adjective ending in *-tai*, made from the verb that signifies the action you want to perform. The adjective means literally 'wanting to do so-and-so'; it is made by adding the ending *-tai* to the radical of the verb. The Basic Sentences contain seven adjectives of this kind, all made from verbs that you already know. They are included, along with several other examples, in the following list.

PRESENT	MEANING	RADICAL	ADJECTIVE IN *-tai*	MEANING
CLASS I				
tabéru	eat	*tábe*	*tabetái*	wanting to eat
akeru	open	*ake*	*aketai*	wanting to open
déru	go out	*dé*	*detái*	wanting to go out
neru	go to bed	*ne*	*netai*	wanting to go to bed
oríru	get off	*óri*	*oritái*	wanting to get off
míru	see	*mí*	*mitái*	wanting to see
iru	be	*i*	*itai*	wanting to be
CLASS II				
mátu	wait	*máti*	*matitái*	wanting to wait
háiru	enter	*háiri*	*hairitái*	wanting to enter
yoru	stop in	*yori*	*yoritai*	wanting to stop in
kau	buy	*kai*	*kaitai*	wanting to buy
morau	receive	*morai*	*moraitai*	wanting to receive
hanásu	speak	*hanási*	*hanasitái*	wanting to speak

PRESENT	MEANING	RADICAL	ADJECTIVE IN *-tai*	MEANING
arúku	walk	*arúki*	*arukitái*	wanting to walk
isógu	hurry	*isógi*	*isogitái*	wanting to hurry
asobu	play	*asobi*	*asobitai*	wanting to play
yómu	read	*yómi*	*yomitái*	wanting to read
IRREGULAR				
iku	go	*iki*	*ikitai*	wanting to go
kúru	come	*kí*	*kitái*	wanting to come
suru	do	*si*	*sitai*	wanting to do

An adjective in *-tai* is treated exactly like any other adjective, and has all the forms that belong to such words. Here are the plain forms of four typical adjectives in *-tai*:

PRESENT	*tabetái*	*aketai*	*yomitái*	*asobitai*
PAST	*tabétakatta*	*aketákatta*	*yomítakatta*	*asobitákatta*
ADVERBIAL	*tabétaku*	*aketaku*	*yomítaku*	*asobitaku*
GERUND	*tabétakute*	*aketákute*	*yomítakute*	*asobitákute*

The polite present forms are *tabetái desu*, *aketái desu*, *yomitái desu*, *asobitái desu*. (Notice that before the copula *desu*, every adjective is accented, whether it has an accent of its own or not.) The negative of an adjective in *-tai* is made in the same way as the negative of ordinary adjectives, by using the adverbial form plus *nái* or *arimaséñ* (*tabétaku nái*, *tabétaku arimaséñ*, etc.).

In a sentence, adjectives in *-tai* behave like other adjectives. In addition to their use in the final predicate (as in sentences 292 to 300), they appear in non-final clauses (sentence 302) and in sentence modifiers (sentences 300 and 301). The expression *mitái sibai* means literally 'a play described by saying *mitái* (I want to see it)'; *anáta no yomitái hóñ* means literally 'a book described by saying *anáta ga yomitái* (you want to read it)'.

An adjective in *-tai* usually refers to an action that the SPEAKER HIMSELF wants to perform. *Tabetái* most often means '*I* want to eat'; sometimes it is used to mean 'YOU want to eat', less commonly to mean 'HE wants to eat'.

Notice that in the Basic Sentences quoted above, all the adjectives in *-tai* mean '*I* want to do so-and-so', except in sentence 301, where the word *anáta* before *yomitái* shows that the person who wants to read is 'you', not 'I'.

Remember that you use an adjective in *-tai* only to say that you want to DO something—not to say that you want to HAVE something. If you want some object (food, drink, a book, paper, a house, and so on), you use the adjective *hosii* 'desirable'. Compare sentences 43 to 50.

When an adjective in *-tai* is preceded by a single noun, denoting either the person who wants to perform the action or the object on which the action is to be directed, that noun usually has the particle *ga* or *wa*, depending on emphasis:

(a) I want to read [it].	*Watakusi ga yomitái desu.*
(b) I want to read [it].	*Watakusi wa yomitái desu.*
(c) [I] want to read the newspaper.	*Siñbuñ ga yomitái desu.*
(d) [I] want to read the newspaper.	*Siñbuñ wa yomitái desu.*

When both nouns are used, the first has *wa*, the second has *ga*. Depending on which one is more emphatic, either of the two nouns may stand first:

(e) I want to read the newspaper.	*Watakusi wa siñbuñ ga yomitái desu.*
(f) I'm the one that wants to read the newspaper.	*Siñbuñ wa watakusi ga yomitái desu.*

Instead of *ga* or *wa*, the noun denoting the object on which the action is directed sometimes has the particle *o:*

(g) [I] want to read the newspaper.	*Siñbuñ o yomitái desu.*
(h) I want to read the newspaper.	*Watakusi wa siñbuñ o yomitái desu.*
(i) I'm the one that wants to read the newspaper.	*Watakusi ga siñbuñ o yomitái desu.*

In sentence 300, the expression *kippu o kaitái desu* could be changed to *kippu ga kaitái desu* without any change of meaning.

Additional examples:

(j)	I want to write three letters.	*Tegami ga* (or *o*) *sañtuu kakitái desu.*
(k)	What time do you want to eat dinner?	*Anáta wa, náñzi ni góhañ ga* (or *o*) *tabetái désu ka?*
(l)	I don't want to see that play.	*Sono sibai wa* (or *o*) *mítaku arimaséñ.*
(m)	I dislike candy, but when others are eating candy I get so I want to eat some too.	*Watakusi wa, okási ga kirai désu ga, hoka no hitó ga okási o tábete iru to, watakusi mo tabétaku narimasu.*
(n)	There are three books here. Which book do you want to read?	*Koko ni, hóñ ga sáñsatu arimásu ga, dóno hóñ ga* (or *o*) *yomitái desu ka?*
(o)	I'm tired, so I want to go to bed early.	*Tukárete iru kara, háyaku netái desu.*
(p)	I want to go to Japan and study Japanese.	*Nihóñ e itte, Nihoñgo o beñkyoo-sitái desu.*
(q)	Even though I wanted to come last night, I couldn't (come).	*Sakúbañ kítakatta keredomo, kùru koto wa dekimaséñ desita.*
(r)	I've come to want to see (*lit.* meet) my parents [again], so I'm going back to the country.	*Ryóosiñ ni aitaku nátta kara, inaka e kaerimasu.*
(s)	Why do you want to work at that factory?	*Dóo site ano koobá de hatarakitái desu ka?*
(t)	I want to get off in front of the library.	*Tosyókañ no máe de oritái desu.*
(u)	I got thirsty for some beer, so I went to the corner restaurant.	*Bíiru ga nomítaku nátta kara, kádo no ryooríya e ikimásita.*
(v)	I don't want to walk home from the station.	*Teisyaba kára utí made arukítaku arimaséñ.*
(w)	I'd like to live in the country, but I work in town so I don't (live in the country).	*Inaka ni sumitái desu ga, matí de hataraite irú kara, inaka ni súñde imaséñ.*
(x)	The woman I wanted to marry married another man.	*Watakusi ga kekkoñ-sitákatta oñna no hitó wa, hoka no hitó to kekkoñ-simásita.*
(y)	Which is the fountain pen you want to buy?	*Dóre ga anáta no kaitai mañnéñhitu desu ka?*
(z)	There's something I want to show you.	*Anáta ni misetái mono ga arimasu.*

Note 11.2. Verb phrases with *kúru*

*299. Please bring mine back too.	*Watakusi no mo totte kíte kudasai.*
*301. I'll borrow the book you want to read.	*Anáta no yomitái hóñ o karite kíte agemasyoo.*

The phrase *totte kúru* means literally 'take and come' or 'pick up and come'; *karite kúru* means literally 'borrow and come'. In English, we say instead, 'go and pick up', 'go and borrow'.

When somebody does an errand, three steps are involved: first, he goes; second, he does the errand; third, he comes back. In English we generally mention only the first two steps: 'He went and picked up my washing'; 'I'll go and borrow a book'. In Japanese, you generally mention only the last two: *Watakusi no señtakumono o totte kimásita* (literally 'He picked up my washing and came [back]'); *Hóñ o karite kimasyóo* (literally 'I'll borrow a book and come [back]'). Either way of talking about the errand is as logical as the other.

Remember: In talking about an errand, where we say in English 'go and do something', you say in Japanese 'do something and come'. Don't confuse this with the combination that means 'go in order to do something'—for instance *tóri ni iku* (Note 9.5).

Additional examples:

(a) I'll go and see.	*Míte kimasyóo.*
(b) Please go and ask the policeman.	*Zyúñsa ni kiite kite kudasai.*
(c) I went and got some medicine from the doctor.	*Isya kara kusuri o moratte kimásita.*
(d) I'm supposed to go and get it on Saturday.	*Doyóobi ni, sore o totte kúru hazu desu.*
(e) When you go to town (*lit.* At the time that you have gone to town) please stop in at the shoemaker's and pick up my shoes.	*Matí e itta tokí ni, kutúya e yotte, watakusi no kutú o totte kíte kudasai.*
(f) There aren't any envelopes, so please go and buy [some].	*Huutoo ga nái kara, katte kíte kudasai.*
(g) I'll go and return the magazines that I borrowed yesterday from Mr. Kimura.	*Kinoo Kimura-sañ kara karite zassi o káesite kimasyóo.*
(h) Please go and put this letter on top of the bureau.	*Kono tegami wa, tañsu no ue ni oite kíte kudasai.*

Note 11.3. Verbs for giving: *ageru* and *kudasáru*

*299. I'll give you some money, so . . . *Okane o ageru kara . . .*

In Unit 7 you learned two verbs meaning 'give': *yaru* and *kureru*; for the difference between them see Note 7.9. When the person to whom something is given is the person you are talking to, the use of these verbs implies that you are on very intimate terms with him, or else that you are superior to him in the Japanese social scale.

The verb *ageru* (past tense *ageta*) means the same thing as *yaru*, but is more formal in tone. You use it when you speak of giving something to a person who is equal or superior to the giver (either actually or in terms of the Japanese social system)—especially when you speak of yourself giving something to the person you are talking to.

The formal verb corresponding to *kureru* is *kudasáru* (past *kudasátta*). You use this when an equal or a superior gives something—especially when the person you are talking to gives YOU something. Some of the forms of this verb are irregular. The IMPERATIVE is *kudasái*, which you already know (Notes 1.7, 3.5); the polite present and past are *kudasaimásu*, *kudasaimásita*.

Additional examples:

(a) I'll give you some tickets for this play.	*Kono sibai no kippu o agemasyóo.*
(b) My older brother gave his teacher a book that he had bought in England.	*Áni wa, señséi ni, Eikoku de katta hóñ o agemásita.*
(c) Shall I give this to your father?	*Kore wa otóosañ ni agemasyóo ka?*
(d) Your uncle gave me some tickets for this play.	*Anáta no ozisañ ga, kono sibai no kippu o kudasaimásita.*
(e) Did you give my brother this book?	*Anáta ga, otootó ni, kono hóñ o kudasaimásita ka?*
(f) Would you (*lit.* Won't you) please give me a glass of water?	*Mizu o íppai kudasaimaséñ ka?*

Note 11.4. Verb phrases with verbs for giving and receiving

297. My younger brother took my wash to the laundry for me day before yesterday.	*Ototoi, otootó wa, señtakuya e señtakumono o motte itte kuremásita.*
*299. Please bring mine back too.	*Watakusi no mo totte kíte kudasai.*
*301. I'll borrow (for you) the book you want to read.	*Anáta no yomitái hóñ o karite kíte agemasyóo.*
294. My hair's too long; I want to have it cut.	*Kamí ga añmari nágaku nátta kara, katte moraitái desu.*
295. I want to get (my beard) shaved too.	*Hige mo sótte moraitái desu.*

A verb for giving with a gerund before it means that one person does something as a favor to somebody else. The thing he does is expressed by the gerund. If the favor is done for somebody who is not the speaker, the verb for giving is *yaru* or *ageru;* if the favor is done for the speaker himself, the verb for giving is ***kureru*** or ***kudasáru***. A noun referring to the person who does the favor has the particle *wa* or *ga;* a noun referring to the person for whom the favor is done has the particle *ni*. Here are some illustrations:

(a) My brother carried the suitcase for his friend. *Áni ga tomodati ni kabañ o mótte yarimásita.*
(b) I carried the suitcase for your father. *Watakusi ga, anáta no otóosañ ni, kabañ o mótte agemásita.*
(c) My brother carried the suitcase for me. *Áni ga kabañ o mótte kuremásita.*
(d) Your father carried the suitcase for me. *Anáta no otóosañ ga kabañ o mótte kudasaimásita.*

In sentences (c) and (d) you don't need *watakusi ni*, since the verbs ***kureru*** and ***kudasáru*** already imply that the action was done as a favor to the speaker.

The verb ***morau*** 'receive' with a gerund before it means that one person has a favor done for him by somebody else. The thing that is done is expressed by the gerund. A noun referring to the person who has the favor done for him has the particle *wa* or *ga;* a noun referring to the person by whom the favor is done has the particle *ni*. For instance:

(e) My father had the suitcase carried for him by his friend. *Tití wa, tomodati ni, kabañ o mótte moraimásita.*
(f) I had the suitcase carried for me by my father. *Watakusi wa, tití ni, kabañ o mótte moraimásita.*

Notice that the following two sentences describe the same event from different points of view:

(g) Taro went and bought a newspaper for my father. *Tároo wa, tití ni siñbuñ o katte kíte agemásita.*
(h) My father had Taro go and buy a newspaper for him. *Tití wa, Tároo ni siñbuñ o katte kíte moraimásita.*

The verbs *yaru, ageru, kureru, kudasáru,* and ***morau*** in verb phrases of this kind can be in any form—present, past, tentative, gerund, etc., either affirmative or negative. To say that you WANT to do something as a favor to somebody else, or that you WANT to have a favor done for you, you use the adjectives *yaritai, agetai,* and ***moraitai***.

A verb phrase with *kudasái* (Note 3.5) is no different, in principle, from other verb phrases with a verb of giving. *Kudasái* means 'please give me' (Note 1.7); when it follows a gerund, it means 'please do so-and-so as a favor to me'.

Additional examples:

(i)	Mr. Harris, the Englishman, wrote this letter for me in English.	*Eikokúziñ no Hárisu-sañ ga, kono Eigo no tegami o káite kuremásita.*
(j)	Since I'm planning to go to the laundry, I'll take your wash too.	*Señtakuya e iku tumori dá kara, anáta no señtakumono mo motte itte agemasyóo.*
(k)	My brother didn't show me the letter he got from his girl friend.	*Áni wa, oñná no tomodati kara moratta tegami o mísete kuremaséñ desita.*
(l)	My cousin is going on a trip, so I'll lend him my black suitcase.	*Itóko ga ryokoo ni ikú kara, watakusi no kurói kabañ o kasite yarimasyóo.*
(m)	I know Japanese, so I'll ask the policeman for you.	*Watakusi wa Nihoñgo ga dekíru kara, zyúñsa ni kiite agemasyóo.*
(n)	My teacher wrote this letter for me.	*Watakusi no señséi wa, kono tegami o káite kudasaimásita.*
(o)	I read the book to my sister.	*Watakusi wa, imootó ni hóñ o yóñde yarimásita.*
(p)	The barber cut my hair (for me).	*Tokoya-sañ wa, kamí o katte kuremásita.*
(q)	I don't know French, so I'll have this French book read to me.	*Watakusi wa Hurañsugo ga dekínai kara, kono Hurañsugo no hóñ o yóñde moraimasyóo.*
(r)	I want the policeman to show me (*lit.* teach me) the way.	*Zyúñsa ni miti o osiete moraitái desu.*
(s)	I get shaved by a barber every day.	*Máiniti tokoya ni hige o sótte moraimasu.*
(t)	I had the boy next door go and pick up my shoes for me.	*Tonari no otokó no ko ni, kutú o totte kíte moraimásita.*
(u)	My mother is sick, so she's planning to have the doctor look her over tomorrow.	*Háha wa byooki dá kara, asitá isya ni míte morau tumori desu.*
(v)	I had this letter written for me by my teacher.	*Watakusi no señséi ni, kono tegami o káite moraimásita.*
(w)	Jiro had a watch bought for him by his aunt.	*Zíroo wa, oba ni tokei o katte moraimásita.*
(x)	Let's have the waiter bring us a newspaper.	*Kyúuzi ni siñbuñ o motte kíte moraimasyóo.*

Note 11.5. Particle *mo* after a noun phrase

91. That one's mine.	*Are wa, watakusi nó desu.*
*166. The wind blows a lot in winter too.	*Huyú ni mo, kaze ga yóku hukimasu.*
*299. Please bring mine back too.	*Watakusi no mo totte kíte kudasai.*

A noun phrase with *no* can be used without a following noun when the conversation as a whole makes it clear what you are talking about (sentence 91, Note 2.12). The particle *mo* can follow another particle, except that it never follows *ga* or *o* or *wa* (sentence 166, Note 5.3). The expression *watakusi no mo* in sentence 299 means 'mine too' or 'mine also'; since it occurs in a conversation about laundry, it is clear that the phrase *watakusi no* means *watakusi no seňtakumono* 'my wash'.

Additional examples:

(a) I'm going to the laundry to pick up my wash. Shall I go and pick yours up too?	*Watakusi wa, seňtakuya e seňtakumono o tóri ni ikimásu ga, anáta no mo totte kíte agemasyóo ka?*
(b) When you put (*lit.* insert) your baggage in the room, please put mine [there] too.	*Anáta no nímotu o heya no náka ni ireru tokí ni, watakusi no mo irete kudasái.*
(c) Our dog is sick. Is yours sick too?	*Uti no inú wa byooki désu ga, anáta no mo byooki désu ka?*
(d) My shoes are black. So are Taro's.	*Watakusi no kutú wa kurói desu. Tároo no mo kurói desu.*
(e) I'm planning to go to the library to return a book. I'll go and return my father's too.	*Tosyókaň e hóň o káesi ni iku tumori désu ga, tití no mo káesi ni ikimasyóo.*

Note 11.6. Some new verbs

294. My hair's too long; I want to have it cut.	*Kamí ga aňmari nágaku nátta kara, katte [illegible]raitái desu.*
296. My shoes are supposed to be ready, so I want to stop in at the shoemaker's too.	*Kutú ga, dékite iru hazu dá kara, kutúya e mo yoritái desu.*
298. I want to go and get it.	*Sore o tóri ni ikitái desu.*

(1) ***Karu*** means 'cut off' or 'crop' or 'trim'. It is used of cutting hair, grass, grain, or the like. Notice that the past tense and the gerund of this verb are the same as the past tense and the gerund of ***kau*** 'buy': ***katta, katte.*** Confusion between the two words is not likely to occur, since the sentence as a whole will generally make it clear which one is meant. (Sentence 294 could mean, 'My hair is too long, so I want to have some bought for me'; but such a meaning would not be very likely.)

(2) The simple verb ***dekíru*** means 'be possible' (Note 8.11). The verb phrase ***dékite iru*** usually means 'be ready, be finished'. For instance:

(a)	Are my shoes ready?	*Kutú wa dékite imásu ka?*
(b)	Yes, they are (ready).	*Hái. Dékite imasu.*
(c)	Isn't that building next to the post office finished yet?	*Yuubíñkyoku no tonari ni áru, ano tatémono wa, máda dékite imaséñ ka?*
(d)	No, it's not finished yet.	*Iie. Máda dékite imaséñ.*

(3) ***Yoru*** means 'stop in somewhere when passing'. In English we say 'stop in AT such-and-such a place'; in Japanese you use the particle ***e***. Thus, ***kutúya e yoru*** means 'stop in at the shoemaker's'.

(4) ***Tóru*** means 'take' in the sense of 'get' or 'pick up'. For 'take' in the sense of carrying something from one place to another, you use the verb phrase ***motte iku*** (Note 9.18). For 'take' in the sense of taking a person along with you, you use the verb ***tureru***. For instance:

(e)	I went and picked up my suitcase.	*Kabañ o totte kimásita.*
(f)	I took my suitcase to the station.	*Teisyaba e, kabañ o motte ikimásita.*
(g)	I took my friend to the station.	*Teisyaba e, tomodati o turete ikimásita.*

Additional examples:

(h)	I had the barber cut my hair short.	*Tokoya ni, kamí o mizíkaku katte moraimásita.*
(i)	I had some paper bought for me at the bookstore.	*Hóñya de, kamí o katte moraimásita.*

(j) The shoes that I took to the shoemaker's last week are supposed to be ready, so I'll go to get them today.	*Señsyuu kutúya e motte itta kutú wa, dékite iru hazu dá kara, kyóo tóri ni ikimasyóo.*
(k) The wash that you brought day before yesterday isn't ready yet; please wait two or three days.	*Anáta ga ototoi motte kíta señtakumono wa, máda dékite inai kara, nisañti mátte kudasai.*
(l) I want to stop in at Mr. Tanaka's before I go back home.	*Utí e káeru máe ni, Tanaka-sañ no utí e yoritái desu.*
(m) Does this ship call at Yokohama?	*Kono húne wa, Yokohama e yorimásu ka?*
(n) I'll stop in at the drugstore for you.	*Kusuriya e yotte agemasyóo.*
(o) Please go and get the chair that's under the tree in the garden.	*Niwa no kí no sita ni áru isu o tótte kíte kudasai.*
(p) Yesterday I took my son to Tokyo (as a favor to him).	*Kinoo, musuko o Tookyoo e turete itte yarimásita.*

4. Exercise

A. In each of the following sentences, a noun has been left out. Insert an appropriate word in each blank, and practice the finished sentence out loud.

1. *Hóñ o karitai tokí ni wa, — e ikimasu.*
2. *Kamí o katte moraitai tokí ni wa, — e ikimasu.*
3. *Okane o karitai tokí ni wa, — e ikimasu.*
4. *Byooki no tokí wa, — e hairimasu.*
5. *Kodomo no tokí, — de Eigo o beñkyoo-simásita.*
6. *Ryokoo ni iku tokí ni wa, — de kisyá ni norimasu.*
7. *Onaka ga suita tokí ni wa, taitei — de góhañ o tabemasu.*
8. *Hige o sótte moraitai tokí ni wa, — e ikimasu.*

B. Each of the following sentences ends in a verb. First change each verb to the corresponding adjective in *-tai* (Note 11.1) and make the sentence mean 'I want to do so-and-so'. Then change each sentence to the negative, so as to make it mean 'I don't want to do so-and-so'.

1. *Góhañ to yasai o tabemasu.*
2. *Mati e biñseñ ya huutoo o kai ni ikimasu.*
3. *Watakusi wa, niwa no kí no sita de asobimasu.*
4. *Sibai o mimasu.*
5. *Hikóoki ni norimasu.*
6. *Nihoñgo o beñkyoo-simasu.*
7. *Bíiru o takusáñ nomimasu.*
8. *Hige o sótte moraimasu.*
9. *Mañnéñhitu o kaimasu.*
10. *Tabako o íppoñ suimasu.*

C. Each of the following sentences contains a noun with a sentence modifier before it (Note 8.2). Change the predicate of the sentence modifier to an adjective in *-tai*, present or past according to the form of the verb. What does each new sentence mean?

1. *Watakusi no yóñde [illegible]ssi wa, kono hóñya ni arimaséñ.*
2. *Anáta no karita hóñ wa, tosyókañ ni arimaséñ desita.*
3. *Dóre ga anáta no míta sibai desu ka?*
4. *Watakusi no katta tokei wa, taiheñ takái desita.*
5. *Watakusi no notta hikóoki wa, añmari háyaku arimaséñ desita.*

D. The left-hand column contains ten noun phrases; the right-hand column contains ten verbs. First match up the items by choosing the noun phrase that can logically stand before each verb. Then make up a sentence using the combination IN A NON-FINAL CLAUSE. For instance, if the noun phrase were *hóñ o* and the verb were *yómu*, you could make up such sentences as the following: *Hóñ o yóñde, tegami o kakimásita. Kyóo sañzíkañ mo hóñ o yóñda kara, taiheñ tukárete imasu.*

kaze ga
kamí o
bíiru o
sibai o
hige o
góhañ o
áme ga
okane o
déñsya ni
Nihoñgo de

sóru
tabéru
kariru
nómu
karu
noru
míru
húru
hanásu
húku

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 22B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
alone (*lit.* being one person)	*hitóri de*
even going	*itté mo*
it's all right even if [I] go	*itté mo íi desu*
303. Is it all right if I go to see the play alone?	*Hitóri de sibai o mí ni itté mo íi desu ka?*
whether going or not going	*itté mo ikanákute mo*
304. I want to go whether my friend goes or not.	*Tomodati ga itté mo ikanákute mo, watakusi wa ikitái desu.*
clothing *or* Japanese kimono	*kimono*
get dirty	*yogoreru* (I)
clean (*also* pretty)	*kírei na*
change one's clothes	*kikaeru* (I)
305. My clothes are dirty, so I guess I'll change to [some] clean ones.	*Kimono ga yogorete irú kara, / kírei na kimono ni kikaemasyóo.*
this morning	*késa*
bath	*huró*
take a bath (*lit.* enter a bath)	*huró ni háiru*
it's all right even if [I] don't enter again	*moo hairánakute mo íi desu*
306. I took a bath this morning, so I don't have to take another.	*Késa huró ni háitta kara, / moo hairánakute mo íi desu.*

Record 23A, beginning

ENGLISH EQUIVALENTS	JAPANESE
however *or* nevertheless	*kéredomo*
teeth	*há*

polish	*migaku*
hand	*té*
face	*kao*
wash	*arau*
309. But I WILL brush my teeth, and wash my face and hands.	*Kéredomo, há o migaite, kao to té o araimasyóo.*
shirt	*waisyatu*
put on *or* wear (on the body)	*kiru* (I)
brown	*tyairo no*
socks *or* stockings	*kutúsita*
put on *or* wear (on the legs and feet)	*haku*
308. I'll wear a white shirt and brown socks.	*Sirói waisyatu o kite, tyairo no kutúsita o hakimasyóo.*
suit of clothes (Western style)	*yoohuku*
309. I'll wear brown shoes and a black suit.	*Tyairo no kutú o haite, kurói yoohuku o kimasyóo.*
servant girl (*or* maid)	*zyotyuu*
have someone shine	*migaite morau*
310. I'll have the maid shine my shoes.	*Zyotyuu ni kutú o migaite moraimasyóo.*
there is only one	*hitótu sika nái*
overcoat	*gaitoo*
even wanting to wear	*kitákute mo*
311. My only overcoat has been taken to the cleaner's, so I couldn't wear [one] even if I wanted to.	*Hitótu sika nái watakusi no gaitoo wa, señtakuya e motte itte áru kara, /* *kitákute mo, kiru kotó wa dekimaséñ.*
even so *or* anyway	*dé mo*
hat	*boosi*
put on *or* wear (on the head)	*kabúru*
312. Anyway, I'll wear a hat.	*Dé mo, boosi wa kabútte ikimasyóo.*

a little *sukósi*
there is only a little *sukósi sika nái*
313. Since I've only got a little money, please lend me [some]. *Okane ga sukósi sika nái kara, kasite kudasái.*

2. Practice and Review

3. Notes

Note 11.7. Clothing

308. I'll wear a white shirt and brown socks. *Siròi waisyatu o kite, tyairo no kutúsita o hakimasyóo.*
309. I'll wear brown shoes and a black suit. *Tyairo no kutú o haite, kuròi yoohuku o kimasyóo.*
312. Anyway, I'll wear a hat. *Dé mo, boosi wa kabútte ikimasyóo.*

This Unit has introduced seven words for various kinds of clothing. These are listed here, together with seven others that you may find useful:

kimono	clothing in general, or a Japanese kimono	*zubóñ*	trousers
yoohuku	man's suit or woman's dress	*sebiro*	jacket
gaitoo	overcoat	*sitagi*	underwear in general, or undershirt
waisyatu	shirt	*zuboñsita*	underdrawers, shorts
kutú	shoes	*nékutai*	necktie
kutúsita	socks or stockings	*hañketi*	handkerchief
boosi	hat	*geta*	wooden clogs

All but the first and the last of these terms (*kimono* and *geta*) refer to Western styles of clothing (American and European). Western clothes have grown more and more common in Japan during the last twenty years, especially in the larger cities. The word *geta* refers to the flat wooden clogs or sandals with high cleats that the Japanese often wear instead of shoes.

There are three different verbs in Japanese for putting on clothes. *Haku* is used of putting something on the legs or feet—for instance trousers, socks, and shoes. *Kabúru* is used of putting something on the head—for instance hats, caps, and shawls. *Kiru* (I) is used of everything else—for instance suits, shirts, and overcoats. All these verbs mean 'put on'. To say that somebody IS WEARING something, you generally use a verb phrase with *iru: haite iru, kabútte iru, kite iru.*

When you talk of putting on or wearing two different things, you use a single verb if both things are worn on the legs or feet, on the head, or on the body. If the two things are worn on different parts of the body, you use two different verbs. For instance:

(a) He's wearing a white shirt and a blue jacket.	*Siróí waisyutu to aói sebiro o kite imasu.*
(b) He's wearing a white shirt and red socks.	*Siróí waisyatu o kite, akai kutúsita o haite imasu.*

A noun denoting the thing you put on has the particle *o*, as in sentences 308 and 309. In sentence 312, *boosi* has the particle *wa* instead, because here the meaning is, 'I can't wear an overcoat, but anyway, as far as a hat is concerned, I'll wear one (*lit.* I'll put one on and go)'.

Notice the color words used in the sentences quoted here. So far you have learned the names of five colors:

siróí	white
kuróí	black
akai	red
aói	blue
tyairo	brown

The first four of these are adjectives, with a past tense, an adverbial form, and a gerund (for instance *sírokatta, síroku, sírokute*). *Tyairo* is a noun. Accordingly, when one of the first four modifies a noun, it simply stands before the noun as a sentence modifier (Note 8.4); but when *tyairo* modifies another noun, it has the particle *no.*

Additional examples:

(c) I put on a shirt that I'd had my brother buy for me.	*Áni ni katte moratta waisyatu o kimásita.*
(d) My kid brother's shoes are too small [for me], so I can't wear them.	*Otootó no kutú wa añmari tiisái kara, watakusi wa haku kotó wa dekimaséñ.*
(e) It's cold today, so when I go outside I'll wear (*lit.* go out wearing) an overcoat.	*Kyóo wa samúi kara, sóto e déru toki ni wa, gaitoo o kite demasyóo.*
(f) You can't wear a hat while you're getting your hair cut.	*Kamí o katte moratte iru aida wa, boosi o kabúru kotó wa dekimaséñ.*
(g) I want to put on my brown suit, but I can't (put it on) because it's been taken to the cleaner's.	*Tyairo no yoohuku ga kitái desu ga, señtakuya e motte itte áru kara, kiru kotó wa dekimaséñ.*
(h) Mr. Ito is wearing a black suit, a black hat, and black socks and shoes.	*Itoo-sañ wa, kurói yoohuku o kite, kurói boosi o kabútte, kurói kutúsita to kutú o haite imasu.*

Note 11.8. Particle *mo* after a gerund

304. I want to go whether my friend goes or not.	*Tomodati ga itté mo ikanákute mo, watakusi wa ikitái desu.*
*311. I can't wear [one] even if I want to.	*Kitákute mo, kiru kotó wa dekimasén.*

A gerund followed by the particle *mo* means literally 'even doing so-and-so'. It often corresponds to the English expression 'even if [somebody] does so-and-so' or 'even if such-and-such is the case'. The gerund may be a verb or an adjective.

When two gerunds in succession are each followed by *mo*, the combination means 'whether [somebody] does one thing or does the other' or 'whether one thing or another is the case'. The two gerunds may be different words, or they may be a pair of corresponding affirmative and negative words, or they may be the same word twice over preceded by different elements.

Additional examples:

(a) Even if I wanted to buy this overcoat, I couldn't (buy it) because I haven't got any money.	*Kono gaitoo o kaitákute mo, okane ga nái kara, kau kotó wa dekimaséñ.*
(b) I'm busy, so even if I wanted to rest I couldn't (rest).	*Isogasíi kara, yasumítakute mo, yasúmu koto wa dekimaséñ.*
(c) Let's go outside even if it's cold.	*Sámukute mo, sóto e demasyóo.*
(d) Even if I write him a letter, he probably won't come.	*Anó hito ni, watakusi ga tegami o káite mo, kónai desyoo.*
(e) Even if the weather's good tomorrow, I don't want to go there.	*Asitá wa, téñki ga yókute mo, soko e ikitaku arimaséñ.*
(f) I'm planning to go to town whether it rains or not.	*Áme ga hútte mo huránakute mo, matí e iku tumori desu.*
(g) Whether the others come or not, YOU please come.	*Hoka no hito ga kíte mo kónakute mo, anáta wa kíte kudasai.*
(h) Whether I work or not in the afternoon, when night comes I'm tired.	*Gógo wa hataraité mo hatarakanákute mo, yóru ni náru to, tukárete imasu.*
(i) No matter whether we take a bus or a streetcar, we probably can't get there before six o'clock.	*Básu ni notte itté mo, déñsya ni notte itté mo, soko e rokúzi máe ni túku koto wa dekínai desyoo.*
(j) It's O.K. [with me] whether we eat at home or at a restaurant.	*Utí de tábete mo, ryooríya de tábete mo íi desu.*
(k) I'll wear a coat whether the weather is good or bad.	*Téñki ga yókute mo wárukute mo, gaitoo o kite ikimasyóo.*
(l) I hate to wear a coat, whether it's cold or not.	*Sámukute mo sámuku nákute mo, gaitoo o kiru kotó ga kirai désu.*
(m) Whether YOU want to go see the play or not, *I* want to go.	*Anáta ga sibai o mí ni ikitákute mo ikitaku nákute mo, watakusi wa ikitái desu.*

Note 11.9. Giving permission

303. Is it all right if I go to see the play alone?	*Hitóri de sibai o mí ni itté mo íi desu ka?*
306. I took a bath this morning, so I don't have to take another.	*Késa huró ni háitta kara, moo hairánakute mo íi desu.*

One of the most common uses of a gerund plus *mo* is to ask and give permission. To ask if you may do something, you use a gerund plus *mo* and follow it by the question *íi desu ka*. To say that somebody has permission to do something, you use the same combination and follow it by the statement *íi desu*. These expressions mean literally, 'Even if [I] do so-and-so, is it all right?' and 'Even if [you] do so-and-so, it's all right'.

If the gerund before *mo* is negative, the literal meaning is, 'Even if [you] don't do so-and-so, it's all right'—that is, 'You needn't do it' or 'You don't have to do it'.

Additional examples:

(a) You may go to see the play.	*Sibai o mí ni itté mo íi desu.*
(b) After dinner, may I take a walk as far as the park?	*Góhañ no áto de, kooeñ máde sañpo-sité mo íi desu ka?*
(c) Yes, you may (take a walk).	*Hái. Sañpo-sité mo íi desu.*
(d) I suppose I can show this letter to my friends, can't I?	*Kono tegami o tomodati ni mísete mo íi desyoo née.*
(e) You've worked hard today, so you don't have to come to the office tomorrow.	*Anáta wa, kyóo wa yóku hataraitá kara, asitá wa zimúsyo e kónakute mo íi desu.*
(f) Taro has lent me some money, so you don't need to lend me [any].	*Tároo ga okane o kasite kuretá kara, anáta wa kasite kurenákute mo íi desu.*
(g) May I put on my new brown shoes?	*Atarasíi tyairo no kutú o haité mo íi desu ka?*
(h) May I borrow your fountain pen?	*Anáta no mañnéñhitu o karité mo íi desu ka?*
(i) I'm not busy, so we don't have to hurry.	*Isogásiku nái kara, isogánakute mo íi desu.*
(j) Is it all right if I don't go to the post office today?	*Kyóo yuubíñkyoku e ikanákute mo íi desu ka?*
(k) You don't have to go today, but please go tomorrow.	*Kyóo wa ikanákute mo íi desu ga, asitá itte kudasái.*
(l) Since you're free tonight, you can go [over] to your friend's house and loaf [there] till half past ten.	*Kóñbañ hima dá kara, tomodati no utí e itte, zyuuzi-háñ made asoñdé mo íi desu.*

Note 11.10. *Hitóri de*

303. Is it all right if I go to see the play alone?	*Hitóri de sibai o mí ni itté mo íi desu ka?*

Hitóri de corresponds to the English word 'alone'; the literal meaning is 'being one person'. *Hitóri* is the number 1 when you are talking about persons (Note 9.12); *de* is the gerund of the copula (Note 10.3).

Other numbers—for two, three, or more persons—are used with *de* in the same way, to mean 'being two (or three or more) persons all together'

Additional examples:

(a) I don't like to take walks by myself.	*Hitóri de sañpo-suru kotó wa sukí zya arimaséñ.*
(b) I can't lift (*lit.* hold) such a large suitcase alone.	*Hitóri de, soñna ookíi kabañ o mótu koto wa dekimaséñ.*
(c) Let's both of us go (*lit.* Let's go, being two persons).	*Hutarí de ikimasyóo.*
(d) Mr. Ueda and his wife, just the two of them (*lit.* being two persons) live in that white house (that is) next to the school.	*Ueda-sañ to ókusañ wa, hutarí de, gakkoo no tonari ni áru, ano sirói utí ni súñde imasu.*
(e) My two friends and I, all three of us (*lit.* I with two friends, being three persons), go to town by bus every day.	*Watakusi wa, hutarí no tomodati to issyo ni, sañnín de, máiniti básu de matí e ikimasu.*

Note 11.11. Quantity words: *sukósi* and *miñná*

*289. Let's play with the dog till they all come back.	*Miñná ga káette kuru made, utí no inú to asobimasyóo.*
313. Since I've only got a little money, please lend me [some].	*Okane ga sukósi sika nái kara, kasite kudasái.*

Sukósi 'a little' or 'a few' is used in the sentence exactly as if it were a number. The phrase *okane ga sukosi* in sentence 313 is parallel in its make-up to a phrase like *tegami ga gotuu* 'five letters'; you can also say *sukósi no okane*, parallel to *gotuu no tegami.*

Nouns that behave in a sentence like numbers are called QUANTITY WORDS. You have already met one other word of this class: *takusáñ* 'much' or 'many' (Note 9.15).

The word *miñná* in sentence 289 means 'everybody'. When this word is used all by itself to mean 'everybody' or 'everything', it is an ordinary noun, and is followed by all the usual particles, including *ga* and *o*. (It has the particle *ga* in sentence 289; in the Listening In to Unit 10 it appears in a sentence with the particle *o: Dé wa, miñná o syookai-simasyóo* 'In that case I'll introduce everybody [to you]'.)

When *miñná* is used to accompany another noun, or when it means 'all of a certain definite group or quantity, it is a quantity word like *takusáñ* and *sukósi*, and follows the same rules as a number. For instance:

(a) I'll introduce all my friends [to you].	*Tomodati o miñná syookai-simasyóo.*
(b) All my shirts are at the laundry.	*Watakusi no waisyatu wa, miñná señtakuya ni arimasu.*
(c) Please eat it all.	*Miñná tábete kudasai.*

Additional examples:

(d) I'd like a little fish.	*Sakana ga sukósi hosíi desu.*
(e) This morning all the people at my house were terribly busy.	*Késa, uti no monó wa miñná taiheñ isogasíi desita.*
(f) The (inside of the) room is too hot, so please open the windows a little.	*Heya no náka ga añmari atúi kara, mádo o sukósi akete kudasái.*
(g) I was very hungry, so I ate all the meat.	*Taiheñ onaka ga suite itá kara, nikú o miñná tabemásita.*
(h) I haven't got a bit of money (*lit.* There isn't even a little money), so please lend me a little.	*Okane ga sukósi mo nái kara, sukósi kasite kudasái.*
(i) I'd like to read all the books in this library, but I'm too busy.	*Kono tosyókañ ni aru hóñ o miñná yomitái desu ga, añmari isogasíi desu.*
(j) Let's talk a little.	*Sukósi hanasimasyóo.*

Note 11.12. Particles *daké* and *sika*

265. Only my parents are at home now.	*Íma ryóosiñ dake utí ni imasu.*
*311. Since my only overcoat has been taken to the cleaner's . . .	*Hitótu sika nái watakusi no gaitoo wa, señtakuya e motte itte áru kara . . .*
313. Since I've only got a little money, please lend me [some].	*Okane ga sukósi sika nái kara, kasite kudasái.*

The particles *daké* and *sika* both mean 'only' (Note 10.11); but there are three differences between them in the way they are used.

(1) *Daké* may be followed either by an affirmative or by a negative predicate; *sika* is always followed by a negative predicate. In meaning, *daké* plus an affirmative is the same as *sika* plus a negative. Compare the following sentences:

(a) Only my brother is at home now.	*Íma áni dake utí ni imasu.*
(b) My brother is the only one who isn't at home now.	*Íma áni dake utí ni imaséñ.*
(c) Only my brother is at home now (*lit.* There isn't [anybody] at home now but my brother).	*Íma áni sika utí ni imaséñ.*
(d) Three of my friends are supposed to come, but only Mr. Tanaka has come.	*Tomodati ga sañníñ kúru hazu désu ga, Tanaka-sañ daké kíte imasu.*
(e) Mr. Tanaka is the only one who hasn't come yet.	*Máda Tanaka-sañ daké kíte imaséñ.*
(f) So far only Mr. Tanaka has come.	*Máda Tanaka-sañ sika kíte imaséñ.*
(g) I talked only with Mr. Kimura.	*Kimura-sañ daké to hanasimásita.*
(h) Mr. Kimura was the only one I didn't talk with.	*Kimura-sañ daké to wa hanasimaséñ desita.*
(i) I didn't talk with [anybody] but Mr. Kimura.	*Kimura-sañ to sika hanasimaséñ desita.*

(2) When *daké* is used along with another particle, either one may stand first. When *sika* is used along with another particle, the other particle always stands first. In sentence (g) the phrase *Kimura-sañ daké to* could also be *Kimura-sañ to daké;* the particle *to* can stand either before or after *daké*. In sentence (i) the phrase *Kimura-sañ to sika* cannot be changed; the particle *to* must come first. Here are some other illustrations:

(j) When I took my trip, I went only to Tokyo.	*Watakusi wa, ryokoo-sita tokí ni, Tookyoo daké e* (or *Tookyoo e daké*) *ikimásita.*
(k) When I took my trip, I went only to Tokyo.	*Watakusi wa, ryokoo-sita tokí ni, Tookyoo e sika ikimaséñ desita.*

(3) *Sika* plus a negative can be used to mean 'only' after any kind of noun; *daké* is NOT used with this meaning after a number or a quantity word. To say 'only ten minutes' or 'only two books', you use *sika* with a negative predicate, not *daké*. Here are some sentences with numbers:

(l)	It takes only ten minutes.	*Zíppuñ sika kakarimaséñ.*
(m)	I've got only two books.	*Hóñ o nísatu sika mótte imaséñ.*
(n)	There aren't but three pencils here.	*Koko ni wa, eñpitu wa sáñboñ sika arimaséñ.*
(o)	I only need four or five sheets of paper.	*Kamí wa sigomai sika irimaséñ.*
(p)	I didn't wait but five minutes.	*Góhuñ sika matimaséñ desita.*
(q)	These shoes cost only 5 yen 50 sen.	*Kono kutú wa, goeñ gozísseñ sika simaséñ.*
(r)	There was only one sailor on the train.	*Kisyá ni wa, súihei wa hitóri sika notte imaséñ desita.*
(s)	Only two of my brothers and sisters are at home now.	*Íma kyóodai wa hutarí sika utí ni imaséñ.*

In sentence 311, the words *hitótu sika nái* 'there is only one' modify the noun *gaitoo;* the whole expression *hitótu sika nái gaitoo* means literally, 'an overcoat described by saying that there is only one'—that is, '[my] only overcoat'.

In sentence 313, the particle corresponding to 'only' is *sika*, just as it is in sentence 311, because *sukósi* is a quantity word (Note 11.11) and behaves in a sentence exactly like a number. The expression *okane ga sukósi sika nái* means literally, 'there isn't but a little money'.

Additional examples:

(t)	Please speak only in Japanese.	*Nihoñgo daké de hanásite kudasai.*
(u)	Mr. Ito's friend knows nothing but English.	*Itoo-sañ no tomodati wa, Eigo sika dekimaséñ.*
(v)	Only soldiers are on this train.	*Kono kisyá ni wa, heitai daké notte imasu.*
(w)	There are nothing but soldiers on this train.	*Kono kisyá ni wa, heitai sika notte imaséñ.*
(x)	I've never lived [anywhere] but in America.	*Watakusi wa, Beikoku ni sika súñda koto wa arimaséñ.*
(y)	When I went to school, I ate (a meal) only once a day (*lit.* in one day).	*Watakusi wa, gakkoo e itte ita tokí ni, itiniti ni góhañ o itido sika tabemaséñ desita.*
(z)	Mr. Tanaka reads as many as twelve books a month, but Mr. Ito reads only one or two a year.	*Tanaka-sañ wa, ikkágetu ni hóñ o zyuunísatu mo yomimásu ga, Itoo-sañ wa, itíneñ ni itinisatu sika yomimaséñ.*

Note 11.13. *Moo*

14. Please say it again.	*Moo itido itte kudasái.*
259. Another [friend] will probably bring a box of candy.	*Moo hitóri wa, okási o hitóhako motte kúru desyoo.*
306. I took a bath this morning, so I don't have to take another.	*Késa huró ni háitta kara, moo hairánakute mo íi desu.*

The word *moo* has different meanings according to what follows.

Before a number, *moo* means 'more' in the sense of 'additional': *moo itido* means 'once more', *moo hitóri* means 'one person more'.

Before a negative predicate, *moo* has a similar meaning, sometimes corresponding to the English expression '[not] any more'. *Moo hairánakute mo* means 'even if [I] don't enter any more'.

Before an affirmative predicate, *moo* means 'already'.

Additional examples:

(a) Please give me one more cup of coffee.	*Koohíi o moo íppai kudasai.*
(b) I want to write three more letters, so I'll need three more sheets of paper.	*Tegami o moo sañtuu kakitái kara, kamí ga moo sañmai irimasu.*
(c) There are two chairs in this room and four more in the next room.	*Kono heyá ni wa, isu ga hutatú átte, tonari no heyá ni, moo yottú arimasu.*
(d) I'm planning to live here for one year more.	*Moo itíneñ koko ni súñde iru tumori desu.*
(e) Our maid bought another hat yesterday.	*Uti no zyotyuu wa, kinoo boosi o moo hitótu kaimásita.*
(f) My brother doesn't live here any more.	*Áni wa moo koko ni súñde imaséñ.*
(g) When I was a child I knew German, but I haven't spoken in German for a long time, so I don't know it any more.	*Kodomo no tokí wa, Doitugo ga dekimásita ga, nagái aida Doitugo de hanásita koto ga nái kara, moo dekimaséñ.*
(h) Mr. Ito's daughter isn't pretty any more, is she?	*Itoo-sañ no musumesañ wa moo kírei zya arimaséñ née.*
(i) I studied at school, so I don't have to study any more tonight.	*Gakkoo de beñkyoo-sitá kara, kóñbañ wa moo beñkyoo-sinákute mo íi desu.*

(j) I don't want to go to Mr. Kimura's house any more.	*Kimura-sañ no utí e moo ikitaku arimaséñ.*
(k) It's stopped raining already, so let's go outside.	*Áme wa moo yañdá kara, sóto e demasyóo.*
(l) I've already had my dinner, so I can't eat any more.	*Watakusi wa moo góhañ o tábeta kara, moo tabéru koto wa dekimaséñ.*
(m) It's late, so I guess my brother is already in bed.	*Osói kara, otootó wa moo nete iru desyóo.*
(n) It's six o'clock, so my father must be back already from the factory.	*Rokúzi da kara, tití wa moo koobá kara káette iru desyóo.*
(o) That building next to the post office is already finished.	*Yuubíñkyoku no tonari ni áru, ano tatémono wa, moo dékite imasu.*

Note 11.14. *Dé mo* and *kéredomo*

174. Yesterday, even though the weather was good, I stayed at home.	*Kinóo wa, téñki ga yókatta keredomo, uti ni imásita.*
307. But I WILL brush my teeth, and wash my face and hands.	*Kéredomo, há o migaite, kao to té o araimasyóo.*
312. Anyway, I'll wear a hat.	*Dé mo, boosi wa kabútte ikimasyóo.*

In sentence 174, *kéredomo* is a particle standing at the end of the non-final clause (Note 5.11); it means 'although' or 'even though'. In sentence 307, *kéredomo* is not a particle; it stands at the very beginning of the sentence, serving as a kind of bridge or transition from the preceding sentence to this one. *Kéredomo* at the beginning of a sentence corresponds to English 'however' or 'nevertheless' or 'but'. Compare these two examples:

(a) Although I'm tired, I want to read a little more.	*Tukárete iru kéredomo, moo sukósi yomitái desu.*
(b) I'm tired. However, I want to read a little more.	*Tukárete imasu. Kéredomo, moo sukósi yomitái desu.*

The expression *dé mo* in sentence 312 consists of the gerund of the copula plus the particle *mo*. It is an abbreviation of *soo dé mo* or *sore dé mo*, meaning literally 'even if it is so' or 'even if it is that'. In its make-up, *dé mo* is similar to the expression *itté mo* discussed in Note 11.8.

At the beginning of a sentence, *dé mo* has about the same meaning as *kéredomo;* it corresponds to English 'even so' or 'anyway' or 'nevertheless'. *Kéredomo* is common when the sentence follows without a break after some other sentence; *dé mo* is common when there is a break or pause before the sentence, or when one person is answering another. The following two examples are typical:

(c) That show isn't very good. Still, I want to go see it.	*Ano sibai wa añmari yóku arimaséñ. Kéredomo, mí ni ikitái desu.*
(d) That show isn't very good.—Even so, I want to go see it.	*Ano sibai wa añmari yóku arimaséñ.—Dé mo, mí ni ikitái desu.*

In (c), the same person says both sentences; in (d), the two sentences are spoken by different persons.

Additional examples:

(e) My hair isn't too long, so I don't have to get it cut. However, I WILL get a shave.	*Kamí wa añmari nágaku nái kara, katte morawanákute mo íi desu. Kéredomo, hige wa sótte moraimasyóo.*
(f) He doesn't know a word of Japanese (*lit.* even a little Japanese). On the other hand, his English is very good, isn't it?	*Anó hito wa, Nihoñgo ga sukósi mo dekimaséñ. Kéredomo, Eigo wa taiheñ yóku dekimasu née.*
(g) It's stopped raining, hasn't it? But the sky is still cloudy.	*Áme ga yamimásita née. Keredomo, sóra wa máda kumótte imasu.*
(h) Taro is wearing a new suit. (*Pause, while the speaker takes a closer look.*) His shirt is dirty, though.	*Tároo wa, atarasíi yoohuku o kite imasu. . . . Dé mo, waisyatu wa yogorete imasu.*
(i) I haven't got a pen. . . . Still, I've got a pencil, so it's O.K.	*Péñ wa arimaséñ. . . . Dé mo, eñpitu ga áru kara, íi desu.*
(j) This candy isn't [much] good, is it?—* Even so, I'll have a little more.	*Kono okási wa óisiku arimaséñ née.—Dé mo, moo sukósi tabemasyóo.*
(k) We've got meat, so I don't have to go and buy any.—However, please go and buy some vegetables.	*Nikú wa áru kara, katte kónakute mo íi desu.—Dé mo, yasai wa katte kíte kudasai.*
(l) The show I went to see last night is awfully good.—Even so, I don't want to go see it.	*Sakúbañ mí ni itta sibai wa, taiheñ íi desu.—Dé mo, watakusi wa ikitaku arimaséñ.*

* The dash indicates that the two sentences are spoken by different persons.

4. Exercise

A. In each of the following eight sets there are three sentences, referring to different stages or steps in a single series of events. The sentences in each set are scrambled, so that the order in which they occur does not represent the logical order of the events. First rearrange the three sentences in each set so that they come in a logical order. Then combine all three sentences into one, by changing the first two into non-final clauses. Your choice of a particular form for the non-final predicates will depend on the meaning of the sentence as a whole.

1. (a) *Kamí o katte moraimásita.*
   (b) *Kamí ga añmari nágaku narimásita.*
   (c) *Tokoya e ikimásita.*

2. (a) *Kírei na yoohuku o kimásita.*
   (b) *Sibai o mí ni ikimasita.*
   (c) *Hige o sorimásita.*

3. (a) *Kimono ga yogoremásita.*
   (b) *Yogoreta kimono wa, señtakuya e motte ikimásita.*
   (c) *Kírei na kimono ni kikaemásita.*

4. (a) *Eikoku no gakkoo de beñkyoo-simásita.*
   (b) *Tookyoo de Eigo o osiete imasu.*
   (c) *Señséi ni narimásita.*

5. (a) *Boosi o kaburimásita.*
   (b) *Kutúsita o hakimásita.*
   (c) *Kutú o hakimásita.*

6. (a) *Bíiru o níhai nomimásita.*
   (b) *Nódo ga kawakimásita.*
   (c) *Ryooríya e ikimásita.*

7. (a) *Góhañ o tabemásita.*
   (b) *Kao to té o araimásita.*
   (c) *Sigoto o si ni ikimásita.*

8. (a) *Sibai no kippu o nímai kaimásita.*
   (b) *Utí e káette, zyuunizi-góro made hanasimásita.*
   (c) *Tomodati to issyo ni, sibai o mí ni ikimásita.*

B. Each of the following sentences has one or two words in parentheses. Change these words into the gerund, and read the revised sentences out loud. Pay special attention to the meaning of each sentence.

1. *Gaitoo o* (kiru) *mo* (kinai) *mo íi desu.*
2. *Tomodati ga* (ikanai) *mo, watakusi wa ikitái desu.*
3. *Déñsya ni* (noranai) *mo íi desu ka?*
4. *Kutú ga* (dékite inai) *mo, motte káeru tumori desu.*
5. *Kamí ga* (nagái) *mo, karítaku arimaséñ.*
6. *Nódo ga* (kawáku) *mo, gyuunyuu wa nomítaku arimaséñ.*
7. *Áme ga* (húru) *mo* (huránai) *mo, soko e iku tumori desu.*
8. (Samúi) *mo, boosi wa kaburítaku arimaséñ.*
9. *Watakusi wa,* (tukárete iru) *mo, sañpo-sitái desu.*
10. *Kimono ga* (yogorete iru) *mo, kikaetaku arimaséñ.*

C. Each of the following Japanese sentences is supposed to be a quotation of what somebody says. In each set, only one sentence would normally be spoken by the person referred to in the English question. Read over all the sentences in each set, and decide which one fits the English description.

1. Which man is talking to the barber?
   (a) *Náñzi ni huró ni háiru tumori desu ka?*
   (b) *Ano akai hóñ wa, íkura desu ka?*
   (c) *Kamí ga sukósi nágaku nátta kara, katte kudasái.*

2. Which man is talking to the laundress?
    (a) *Hige o sótte moraitái desu.*
    (b) *Suiyóobi ni motte kíta watakusi no señtakumono wa, dékite imasu ka?*
    (c) *Kóñbañ sibai o mí ni iku tumori dá kara, watakusi no kurói kutú o migaite kudasái.*

3. Which man is at the ticket window?
    (a) *Sibai o mí ni ikitai kara, okane o sukósi kasite kudasái.*
    (b) *Góhañ o tabéru máe ni, kao to té o araimásita.*
    (c) *Kóñbañ no sibai no kippu o sáñmai kudasai.*

4. Which man is a stranger in town?
    (a) *Kono tikáku ni wa, íi hóteru ga arimásu ka?*
    (b) *Kurói yoohuku o kite irú kara, kurói boosi o kaburimasyóo.*
    (c) *Asitá hima dá kara, tosyókañ de hóñ o karite yomimasyóo.*

5. Which man is the best dressed?
    (a) *Watakusi wa, kinoo katta yoohuku o kite imasu.*
    (b) *Watakusi no kite iru yoohuku wa, yogorete imasu.*
    (c) *Hitótu sika nái watakusi no yoohuku wa, añmari tiisái desu.*

6. Which man is at the doctor's?
    (a) *Kírei na kimono ni kikaete kudasái.*
    (b) *Watakusi wa, sirói kutúsita wa hakitaku arimaséñ.*
    (c) *Kinoo gaitoo o kinákatta kara, byooki ni narimásita.*

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 23B, beginning

The day after his arrival, Mr. Yamamoto questions Mr. Ito about finding his way around the city.

Yamamoto: *Kimono ga yogorete irú kara, señtakuya e motte ikitái desu.*
Kono tikáku ni señtakuya ga arimásu ka?

Itoo: *Koko kara nítyoo minami no hóo ni, /*
íi señtakuya ga arimasu.
Sono señtakuya wa, háyakute íi sigoto o simasu.

Yamamoto: *Sóo desu ka?*
Kamí ga añmari nágaku nátta kara, tokoya é mo ikitái desu ga, /
señtakuya no sóba ni tokoya ga arimásu ka?

Itoo: *Señtakuya no tonari ga, tokoya desu.*

Yamamoto: *Dé wa, asitá sigoto ni iku máe ni, sono tokoya e itte, /*
kamí o katte, hige o sótte moraimasyoo.

Itoo: *Anáta wa, kóñbañ isogasíi desu ka?*

Yamamoto: *Iie.*
Gózi kara hima desu.

Itoo: *Watakusi no mitái sibai ga kité iru kara, /*
issyo ni mí ni ikimasyóo.

Yamamoto: *Watakusi mo sibai wa sukí da kara ikimasyóo.*

Itoo:[*] *Sibai o mí ni iku máe ni, watakusi wa huró ni hairitái desu.*
Anáta mo hairimaséñ ka?

Yamamoto: *Watakusi wa tabéru mae ni háitta kara, /*
moo hairánakute mo íi desu.
Kao to té dake araimasyóo.
Anáta ga huró ni háitte iru aida ni, /
watakusi wa hige o sorimasyóo.

Itoo: *Watakusi no kimono wa, máda añmari yogorete inái kara, /*
kikáenakute mo íi desyoo née.

Yamamoto: *Kikáenakute mo íi desyoo.*
Dé mo, watakusi wa kikaemasyóo.
Kono kurói yoohuku dé wa añmari atúi kara, /
tyairo no yoohuku o kimasyóo.

Itoo: *Anáta ga kikáete iru aida ni, /*
zyotyuu ni kutú o migaite moraimasyóo.

Yamamoto: *Watakusi no kutú wa, késa migaitá kara, /*
moo migaite morawanákute mo íi desu.

Itoo: *Íma náñzi desu ka?*

Yamamoto: *Sitízi sáñzyuu góhuñ desu.*

Itoo: *Básu ga hatízi ni déru kara, isogimasyóo.*

Yamamoto: *Téñki ga yói kara, básu ni noritaku arimaséñ.*
Arúite ikimasyóo.

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[*] On the phonograph record, Mr. Ito's speech begins with the following sentence: *Okane o ageru kara, matí e itta tokí ni, / kippu o nímai katte kíte kudasai.* The conversation as a whole makes better sense if these words are left out.

3. Free Conversation

1. Getting ready for an evening out.

A is getting ready to go out with his house-guest B.

A asks if B wants to shave.

B says he shaved this morning, so he doesn't need to shave now; but he wants to take a bath.

A says he'll shave and brush his teeth while B is bathing.

B asks which suit A is planning to wear.

A says he has only three suits. The brown suit is at the cleaner's, the blue suit is soiled, so he'll wear his black suit.

B says in that case he'll wear his black suit too. He asks A if it will be all right if he has the maid shine his shoes for him.

A says yes, the maid will shine them for B.

They go on talking about their clothes.

2. Errands.

Act out an imaginary series of errands. One man will play the part of the person who goes to do the errands; other men will play the barber, the laundryman, the ticket-seller at the theater, the book dealer, and so on. At the end of each series, you can change around so that all the men in the group get a chance to play all the parts.

The first man starts out on his errands, going to each of the other men in turn. At the barber's he may talk about the weather; at the laundry he can ask what day his wash will be ready and say what time he will come to pick it up; at the ticket window and in the bookstore he can make inquiries about plays and books or magazines, and so on.

Keep the conversation moving at a lively pace. Use your imagination and try to bring in all the words you have learned.

UNIT 12

REVIEW

To the Leader: This Unit is organized like Unit 6. Be careful to look it over in advance and be sure you know what is to be done.

Like Unit 6, this Unit will furnish you with a thorough review of what you have learned, and will give you a chance to see whether you are ready to leave this part of the course and go on to the next part. If you have trouble in working out the problems in this Unit, or if your answers turn out mostly wrong, you need more practice on the Units of Part Two before going on to new material.

Every time you say anything out loud in Japanese, use the chance to practice your pronunciation. The Guide or the other members of the group should keep on correcting mistakes in your pronunciation as long as you make any. Until you are able to speak fluently without slips, keep on practicing the sounds of Japanese.

Section A. Tests

There are two tests in this section, both intended to let you see for yourself how well you can follow Japanese when you hear it spoken. If you have done all the work up to this point and if you have had plenty of practice in listening to Japanese, you should have no trouble with these tests.

A. The first is a True-False Test, similar to the one in Unit 6. Each member of the group should take a sheet of paper and write down along the side the numbers from 1 through 18. Then the Guide or the speaker on the phonograph records will say eighteen statements in Japanese. Each statement will be spoken twice, with a pause after it; and each statement will be identified by its number. When you hear a statement, decide whether it is usually true or usually false. If it is true, write down a capital T after the number; if it is false, write down a capital F. If you understand the Japanese, you will have no trouble in deciding which letter to write.

After you have finished the test, the Leader will go through it with you and give you the answers. If you got 14 or more of the answers right, you have done well. If you got less than 14, you need more practice in listening to Japanese.

To the Leader: If you have a Guide to read the statements, you should say 'Statement 1', 'Statement 2', and so on, before each sentence. Have the Guide read every sentence twice, and have him pause a moment after each reading. The phonograph record containing this test is **Record 24A.**

B. The second test is more interesting. The Guide or the speaker on the phonograph records will read a short connected story in Japanese. The story tells about Mr. Tanaka and his family and about some of their doings. After you have heard the story ONCE, you should read over to yourself the 28 questions in Japanese that are printed below, and answer them IN ENGLISH. Jot down your answers, as briefly as possible, on a sheet of paper, so that you can refer to them during the check-up later.

It will do no harm to read over the questions BEFORE you hear the story, so as to get some notion of what you should be listening for. However, if one member of the group does this, all the rest should do it too, so that nobody will have an unfair advantage.

After you have heard the story, read each of the questions carefully and decide what it means. Then, from your memory of the story, jot down an answer in English. When all the members of the group have finished all 28 questions, the Leader will go through the story with you and give you the answers. If you got 22 or more of the answers right, you have done very well.

To the Leader: If you have a Guide to read the story, make sure that everyone understands the test and then have the Guide read it through WITHOUT INTERRUPTIONS. He should read at his normal talking speed, not slowed down. After he has read it ONCE, give the men in the group plenty of time to read over the questions and jot down their answers. The phonograph record containing this story is **Record 24B.** The story is printed in the Guide's Manual.

Questions on the Test Story

1. *Tanaka-sañ wa, dóko ni súñde imasu ka?*
2. *Tanaka-sañ wa, dóñna utí ni súñde imasu ka?*
3. *Tanaka-sañ no utí ni wa, nañníñ imásu ka?*
4. *Ie no usiro ni wa, náni ga arimásu ka?*

5. *Hutarí no kodomo no namae wa, náñ desu ka?*
6. *Musukosañ wa, náñsai desu ka?*
7. *Musumesañ wa, náñsai desu ka?*
8. *Kodomo no beñkyoo-site iru gakkoo wa, dóko ni arimásu ka?*
9. *Tanaka-sañ no zimúsyo wa, dóko ni arimásu ka?*
10. *Tanaka-sañ wa, náñzi kara náñzi made hatarakimásu ka?*
11. *Máiniti, déñsya ni notte, zimúsyo e ikimásu ka?*
12. *Nitiyóobi ni wa, náni o simásu ka?*
13. *Tanaka-sañ wa, náñgatu náñniti ni, Tosio-sañ kara tegami o moraimásita ka?*
14. *Tosio-sañ wa, dóko ni súñde imásita ka?*
15. *Soko de, náni o simásita ka?*
16. *Tosio-sañ wa, Nihóñ e káette, náñ ni náru tumori désita ka?*
17. *Yokohama e, náñgatu náñniti ni, túku hazu désita ka?*
18. *Tanaka-sañ no ókusañ wa, dóñna monó o katte kimásita ka?*
19. *Tanaka-sañ wa, kodomo o dóko e turete ikimásita ka?*
20. *Kodomo ga kamí o katte moratte iru aida ni, Tanaka-sañ wa, náni o simásita ka?*
21. *Dóko kara, ókusañ to issyo ni, arúite kaerimásita ka?*
22. *Utí e káette kara, miñná náni o simásita ka?*
23. *Tároo-sañ wa, náni o kimásita ka?*
24. *Hánako-sañ wa, dóñna kimono o kimásita ka?*
25. *Tosio-sañ wa, nañzi-góro ni, Tanaka-sañ no utí e tukimásita ka?*
26. *Tosio-sañ wa, dáre o míta koto ga arimaséñ ka?*
27. *Tosio-sañ wa, Tároo-sañ ni náni o yarimásita ka?*
28. *Hánako-sañ wa, náni o moraimásita ka?*

Section B. Word Review

These three exercises will give you a chance to test your understanding of the words you have learned. You should prepare each exercise by yourself, reading over the instructions and working out the answers alone. When all members of the group have done this, the group should assemble under the Leader's direction to check up on the results. The Leader will take up one question at a time, and call on various members of the group to give their answers. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections or criticisms are necessary.

A. Here are twelve groups of words. In each group, there is one word whose meaning or use does not fit in with that of the other four. First decide which word should be crossed out in each group. Then make up a Japanese sentence for each of the remaining words; if possible, make up a sentence in which all four of the words in one group can be used interchangeably. For instance, if the four words that belong together are ***níisañ***, ***néesañ***, ***ozíisañ***, and *obáasañ*, you can make up the sentence *Watakusi wa Eigo ga dekínai kara, tomodati no níisañ* (or ***néesañ***, etc.) ***ni***, *kono Eigo no tegami o yóñde moraimásita*. This will give you forty-eight sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

1. (a) *giñkoo*
   (b) *byooiñ*
   (c) *tosyókañ*
   (d) *hukuro*
   (e) *yuubíñkyoku*

2. (a) *kamí*
   (b) *kimono*
   (c) *eñpitu*
   (d) *mañnéñhitu*
   (e) *tegami*

3. (a) *itímai*
   (b) *níhoñ*
   (c) *sáñbai*
   (d) *yoohuku*
   (e) *gotuu*

4. (a) *kírei*
   (b) *sízuka*
   (c) *béñri*
   (d) *sukí*
   (e) *kurói*

5. (a) *tegami*
   (b) *zyúñsa*
   (c) *zyotyuu*
   (d) *señséi*
   (e) *hyakusyóo*

6. (a) *issyúukañ*
   (b) *ikkágetu*
   (c) *itíneñ*
   (d) *itiniti*
   (e) *ikága*

7. (a) *yoohuku*
   (b) *kimono*
   (c) *kutú*
   (d) *waisyatu*
   (e) *gaitoo*

8. (a) *iriguti*
   (b) *okane*
   (c) *oturi*
   (d) *goséñ*
   (e) *itiéñ*

9. (a) *otootó*
   (b) *tití*
   (c) *inú*
   (d) *áni*
   (e) *oba*

10. (a) *aói*
    (b) *sirói*
    (c) *akai*
    (d) *kirai*
    (e) *kurói*

11. (a) *yottarí*
    (b) *yokka*
    (c) *Sigatú*
    (d) *yóru*
    (e) *yózi*

12. (a) *kao*
    (b) *boosi*
    (c) *kamí*
    (d) *té*
    (e) *hige*

B. The following list contains twenty-four nouns referring to time or to place; some of the nouns refer to time and place both. Go through the list, and decide for every word whether it refers to time or to place or to both; put the letter T or P, or both T and P, after each word to indicate your decision. When you have done this, make up one sentence in Japanese for every word that you have marked with T or P, and two sentences for every word that you have marked with both letters (one sentence referring to time and the other to place). Try to get variety into your sentences, and make them sound as real and natural as you can. Practice the sentences to yourself out loud, and be ready to say them when the Leader calls on you.

aida
ása
asitá
áto
íma
késa
kinóo
kotosi
kyóneñ
kyóo
máe
máiniti
móto
náka
ototoi
sakúbañ
señsyuu
sita
sóba
sóto
sugí
tonari
ue
usiro

C. The following list contains forty-eight numbers, most of them consisting of a numeral plus a counter. Some of the numbers are given all by themselves, some are followed by a particle, and some are included in a longer expression with a noun and one or two particles. For each item in the list, make up a sentence in Japanese using the expression just as it appears. Practice the sentences to yourself out loud.

1. *tegami o nituu*
2. *sañséñ sika*
3. *hakkágetu*
4. *okási o hitóhukuro*
5. *hassatú no hóñ ga*
6. *tooka kara*
7. *hatizíkañ*
8. *kamí ga itímai*
9. *oturi o zísseñ*
10. *hutarí no tomodati ni*
11. *góhuñ mo*
12. *íttyoo sika*
13. *hássai*
14. *yóñhoñ no mátti o*
15. *rokkágetu*
16. *góeñ de*
17. *sañzíkañ mo*
18. *gósai ni*
19. *isu ga hitótu*
20. *gózeñ rokúzi made*
21. *issyúukañ*
22. *zassi o nísatu*
23. *zyúueñ*
24. *gyuunyuu o gohai*
25. *hutábañ*
26. *níneñ*
27. *tegami o ittuu mo*
28. *nidai no zidóosya de*
29. *biñseñ ga hitóhako*
30. *zyuuitízi kara*
31. *eñpitu wa íppoñ mo*
32. *hutuka ni*

33. *Sigatú made*
34. *íppuñ sika*
35. *kudámono o míhukuro*
36. *sáñtyoo*
37. *mádo ga muttú*
38. *sañneñ*
39. *hitóbañ*
40. *sáñbai no bíiru ga*
41. *kyúubyoo*
42. *yoñsyúukañ*
43. *kippu o gomai*
44. *Kúgatu ni*
45. *míhako no huutoo ga*
46. *kodomo ga goníñ*
47. *itíbyoo*
48. *déñsya o rokúdai*

Section C. Sentence Review

Go through the following lists of English sentences by yourself and turn them into Japanese. Don't try to translate the English word for word; instead, make up Japanese sentences that will mean the same thing. DON'T WRITE ANYTHING DOWN, but practice your Japanese sentences out loud until you know them cold.

After the members of the group have prepared equivalents of the first fifty sentences, the group should assemble under the Leader's direction for a check-up. The Leader will read out one English sentence at a time, and will call on various members of the group to give the Japanese version. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections and criticisms are necessary. For some of these sentences, there are several possible Japanese versions, all equally good. The Guide will act as judge, or the Leader can look up the answers in the Guide's Manual.

When the group has worked through the first fifty sentences, follow the same procedure with the second list.

LIST I

1. They sell fountain pens at that store.
2. That one probably costs two or three yen.
3. Please show me some writing paper.
4. This writing paper is too expensive.
5. It costs 2 yen 25 sen.
6. These envelopes are cheap, so I guess I'll buy them.
7. I'm leaving town by the 3:45 train.

8. It takes about three hours, so I'll arrive in Tokyo about a quarter to seven.
9. Yesterday the train left here late, so I didn't arrive till 7:10.
10. It takes five or six hours from here to Osaka by plane.
11. Is the person standing on that corner a policeman?
12. I can't see him from here.
13. Let's ask the man coming out of the restaurant over there.
14. Excuse me, but where is the place where the Tokyo train (the train that goes to Tokyo) leaves?
15. The station where that train leaves is five cho north of here.
16. The train that leaves next doesn't go to Tokyo.
17. I intend to go to Tokyo tonight.
18. That bus probably goes to Tokyo.
19. I don't know. I've never ridden on that bus.
20. I don't like riding on busses.
21. I need a fountain pen. Please lend me yours.
22. I haven't got a fountain pen, but I've got three pencils.
23. I'm planning to write three or four letters today.
24. Do you need any paper? Yes, I need about five sheets.
25. While you're writing, I'll smoke a cigarette and read this magazine.
26. I was supposed to write a letter yesterday, but I didn't (write).
27. Two of my friends came to the (my) house, so I couldn't write.
28. One of them brought [along] a box of candy.
29. Did they bring a bag of fruit too? No, they didn't.
30. Please give me a pack (box) of cigarettes.
31. I've never met your wife.
32. She's at home now, so let's go home together.

33. My son is at school now, but he'll probably come home soon.
34. This is my wife.
35. How do you do? I'm glad to meet you.
36. This is a quiet, pretty place, isn't it?
37. When my son comes home, it isn't quiet.
38. It isn't quiet when he plays with the dog.
39. He has no brothers or sisters, so he plays with his cousin Hanako.
40. Hanako is the daughter of my elder sister.
41. I want to go to the barber's and get a haircut.
42. I guess I'll have a shave too.
43. My shoes are probably ready, but I can't go and pick them up now.
44. I want to take my washing to the laundry.
45. Even though I'll be carrying a lot of parcels, I want to walk home.
46. My clothes have got dirty, so I want to change into some clean ones.
47. May I take a bath now? No, wait till eight o'clock.
48. I'll have my kid brother shine my shoes.
49. It isn't very cold, so I don't have to wear an overcoat.
50. The brown suit I'm wearing now is dirty, but the blue suit that I took to the laundry last week isn't ready yet.

LIST II

1. Today I bought a book at the bookstore.
2. It was 3 yen 75 sen.
3. I gave the clerk 5 yen.
4. He gave me 1 yen 25 sen change.
5. How many weeks are there in a month? About four.
6. I rested in the country from Thursday to Saturday.

7. Have you got a watch? Yes, I've got [one].
8. It's 28 minutes to five.
9. It's 16 minutes after three.
10. It's about 8:30
11. What is that tall white building?
12. I don't know, but let's ask the policeman.
13. Policemen usually know things like that.
14. He probably knows, but I can't [talk] English so I can't ask him.
15. He can [talk] Japanese but he can't [talk] English.
16. You can [talk] English, so you ask.
17. Have you ever spoken with a Japanese policeman?
18. I've never spoken with the policeman who is standing on this corner.
19. I don't like talking with policemen.
20. I'm supposed to go back to Yokohama tonight, so please hurry.
21. How about a glass of beer?
22. Before the waiter comes, how about a cigarette?
23. Thanks, but I don't smoke.
24. Did you return the three magazines you borrowed?
25. My friend is planning to take a trip to Tokyo.
26. I packed my belongings in three suitcases.
27. This morning I bought a bag of fruit and two boxes of candy.
28. I can see three automobiles from here.
29. Six people can ride in one car.
30. Today is the 26th of July, 1946.
31. My younger sister is married.
32. My younger sister has one son.
33. Her son Taro is twelve years old.
34. My father is a teacher and teaches at a near-by school.
35. The school is near home, so it's very convenient.

36. He's very busy, so he probably won't get back till 6:30.
37. Isn't this a pretty garden!
38. No streetcars or trains pass near here, so it's usually quiet.
39. My father isn't home yet, so let's sit in the garden till he gets back.
40. My mother is sleeping, so please walk quietly.
41. I want to go to the country early tomorrow.
42. I'll give you the money, so please buy me a ticket.
43. Before I go to the station, I'll pick up my laundry.
44. My laundry is probably ready.
45. I want to go to the library and return the four books I borrowed.
46. Are you planning to go to the country alone?
47. My friend will probably go along, but I'm planning to go whether he wants to or not.
48. I'll wear a black suit and brown shoes.
49. Since this shirt is dirty, I'll change into a clean shirt.
50. I'll wear a hat but I probably won't have to wear an overcoat.

Section D. Vocabulary for Part Two

The following list includes all words that occur in the Basic Sentences of Units 7–11, as well as supplementary words introduced in the Notes. Words listed in the Vocabulary for Part One (Unit 6) are repeated here only if they have occurred in a new use or with a new meaning. Special combinations, with meanings that could not be inferred from the meaning of the individual words, are listed separately under one of the words in the combination.

Verbs and adjectives are listed only in the plain present form, regardless of the form actually occurring in the Basic Sentences. Negative adjectives and adjectives in *-tai* are not listed; see Notes 10.17 and 11.1.

Numerals and counters are listed separately. Numbers made up of a numeral plus a counter are not listed. Secondary numerals, and nouns used as counters with secondary numerals, are identified by a label in parentheses.

Particles are usually defined only as part of the combinations in which they occur. Copular nouns are followed by the word *na* as a mark of identification (Note 10.18). Quantity words are not specially marked, but can be identified by their position after the particle of the noun to which they refer (Notes 9.15, 11.11). For the meaning of the word 'polite', which appears in brackets after certain family terms, see Note 10.13.

The following abbreviations are used:

I	class I verb
II	class II verb
III	irregular verb
A	adjective
C	counter
P	particle

The reference at the end of each entry shows where the expression was introduced for the first time. 8B means the Basic Sentences of Unit 8, Section B; 10.13 means Note 10.13 in Unit 10. If no reference follows a word, the word was introduced for the first time in Part One.

áa oh! 10A
ageru (I) give [formal word] 11A
  karite kíte agemasyóo I'll go and borrow for you 11A
aida interval of time or space 8B
  káite iru aida ni while [you] are writing 9A
akai (A) is red 8A
aói (A) is blue 8A
ane older sister 10A
áni older brother 10A
arau (II) wash 11B
áru (II) there is
  kyóodai ga áru I have brothers and sisters 10A
  irete áru is packed 9B
  itta kotó ga áru have [ever] gone 8B
ása morning 11A
así foot, leg (used as C for steps or paces) 9.11
Asitá mata So long till tomorrow 10.15
atarasíi (A) is new 8A
áto time after something 9A
  káita áto de after [you] have written 9A
áu (II) meet 9B
  tomodati ni áu meet a friend 9B
bañ evening, night (used as C for nights) 9.11
básu bus 8B
beñkyoo study, industry 10.2
beñkyoo-suru (III) study 10A
béñri na convenient 10A
biñseñ writing paper, stationery 7A
boosi hat 11B
-byoo (C for seconds) 7.11
byooiñ hospital 10B
byooki illness
  byooki no ill, sick 10B

- *dá* (copula)
  - *góeñ desu* it's five yen 7A
  - *kírei da* is pretty 10A
  - *kírei na* pretty 10B
  - *tóoru desyoo* may pass 8B
  - *tóotta desyoo* may have passed 8.20
  - *hássai de* being eight years old 10A
  - *hitóri de* alone, by oneself 11B
  - *hutarí de* (being) two people in all 11.10
  - *dé wa* all right, well then 9A
  - *dé mo* even so, anyway 11B
  - *sore dé wa* in that case 10A
- *-dai* (C for vehicles) 9B
- *daké* (P) only 10A
  - *ryóosiñ dake* only my parents 10A
- *de* (P; see *áto*)
- *dekíru* (I) be possible 8A
  - *Nihoñgo ga dekíru* [you] know Japanese 8A
  - *míru koto ga dekíru* can see 8B
  - *dékite iru* is ready, is finished 11A
- *déru* (I) leave (a place) 7B
- *Dóitu* Germany 8.8
- *Doitugo* German language 8.8
- *Doitúziñ* a German 8.8
- *Dóozo ohairi-kudasái* Please come in 10.15
- *Dóozo yorosiku* (polite formula used in meeting someone) 10B
- *-doru* (C for American dollars) 9.16
- *Doyóobi* Saturday 7B
- *e* (P; see *túku*)
- *Eigo* English language 8A
- *-eñ* (C for yen, Japanese money) 7A
- *eñpitu* pencil 7A
- *gaitoo* overcoat 11B
- *gakkoo* school 8A
- *-gatu* (C for naming months) 7B
- *geta* wooden clogs or sandals 11.7
- *Getuyóobi* Monday 7B
- *giñkoo* bank 8B
- *go* five 7A
- *-go* (bound form) language 8.8
- *goéñsatu* five-yen bill 7.5
- *gógo* afternoon, p.m. 7B
- *gohúuhu* married couple [polite] 10.13
- *gokázoku* family [polite] 10.13
- *gokyóodai* brothers and sisters [polite] 10.13
- *goro* approximate point in time 7.17
  - *kono goro* recently, nowadays 7.17
  - *gozi-góro ni* at about five o'clock 7B
- *goryóosiñ* parents [polite] 10.13
- *goseñhakudoo* nickel five-sen coin 7.5
- *gosyúziñ* husband [polite] 10.13
- *gózeñ* forenoon, a.m. 7B
- *gozisseñgíñka* silver fifty-sen coin 7.5
- *gozisséñsatu* fifty-sen bill 7.5
- *gozyuuéñsatu* fifty-yen bill 7.5
- *gurai* approximate quantity 7.17
  - *dóno gurai* about how much?, about how long? 7.17
  - *nizikañ-gúrai* about two hours 7B
- *-gúramu* (C for grams of weight) 9.16
- *há* tooth, teeth 11B
- *háha* mother 10B
- *-hai* (C for containerfuls) 9A
- *háiru* (II) enter
  - *huró ni háiru* take a bath 11B
- *hako* box (used as C for boxfuls) 9B
- *haku* (II) put on, wear (on the legs or feet) 11B
- *hamaki* cigar 9.9
- *-háñ* (bound form) half 7B
  - *zyuuzi-háñ* half past ten 7B
- *hañketi* handkerchief 11.7
- *harau* (II) pay 7A
- *hátati* twenty years old 10.4
- *hati* eight 7A
- *hatuka* twenty days, twentieth day 9B

hayái (A) is early, is fast 11A
hazime ni in the beginning, first 11A
Hazímete ome ni kakarimasu (polite formula used in meeting someone) 10B
hazu expectation 9B
  áu hazu desu I'm supposed to meet 9B
heyá room (used as C for rooms) 9.11
hige hair (on the face), beard 11A
hiku (II) subtract 7.3
higasi east 8A
hito person
  oñna no hitó woman 10A
  otokó no hito man 10.6
hito- (bound form of *hitótu*) 9.11
hitóri one person 9B
  hitóri de alone, by oneself 11B
hitótu (secondary numeral) one 9B
hoka no other, another 10A
-hoñ (C for long slender objects) 9A
hóo direction
  nisi no hóo west 8A
hukuro bag (used as C for bagfuls) 9B
-huñ (C for minutes) 7B
Hurañsu France 8.8
Hurañsugo French language 8.8
Hurañsuzíñ Frenchman 8.8
huró bath 11B
  huró ni háiru take a bath 11B
huta- (bound form of *hutatú*) 9.11
hutarí two persons 9B
hutatú (secondary numeral) two 9B
hutuka two days, second day 9B
húuhu married couple 10.13
huutoo envelope 7A
hyakú hundred 7A
hyakuéñsatu hundred-yen bill 7.5
íi (A) is good
  itté mo íi [you] *may go* 11B
  ikanákute mo íi [you] don't have to go 11B
ikága how?
  Bíiru wa ikága desu ka? How about some beer? 9A
iku (III) go
  sañpo ni iku go for a walk 8B
  káesi ni iku go in order to give back 9A
  motte iku take 9B
  itté mo even if [I] go 11B
íkura how much? 7A
íkutu how many? 7.3
imootó younger sister 10A
imootosañ younger sister [polite] 10.13
inú dog 10B
ireru (I) insert, pack, put in 9B
iru (I) be
  mótte iru possess, have 7B
  sitte iru know 8A
  kekkoñ-site iru be married 10A
iru (II) be necessary 9A
  kamí ga irimasu [I] need some paper 9A
isogasíi (A) is busy 10B
isseñdóoka copper one-sen coin 7.5
issyo ni together 10A
  anáta to issyo ni (together) with you 10A
Itaríi Italy 8.8
Itariigo Italian language 8.8
Itariizíñ an Italian 8.8
ití one 7A
itiéñsatu one-yen bill 7.5
itízitu first day of the month (same as *tuitatí*) 9B
itóko cousin 10.13
itókosañ cousin [polite] 10.13
itu- (bound form of *itútu*) 9.11
ituka five days, fifth day 9.13
itútu (secondary numeral) five 9B
kabañ suitcase 9B
kabúru (II) put on, wear (on the head) 11B
kádo street corner 8A
káesu (II) give back 9A

-kágetu (C for months) 7B
kakáru (II) take (time) 7B
kakéru (I) multiply 7.3
káku (II) write 9A
kamí hair (on the head) 11A
kánai wife 10.13
kao face 11B
kariru (I) borrow 9A
karu (II) cut off, crop 11A
kamí o katte morau get one's hair cut 11A
Kasikomarimásita All right (in answer to a request) 10.15
kasu (II) lend 9A
Kayóobi Tuesday 7B
kázoku family 10.13
kekkoñ marriage 10.2
kekkoñ-suru (III) marry 10A
kekkoñ-site iru be married 10A
kéredomo however, nevertheless 11B
késa this morning 11B
kikaeru (I) change one's clothes 11B
kiku (II) ask, listen 8A
zyúñsa ni kiku ask a policeman 8A
kimono clothing, Japanese kimono 11B
Kiñyóobi Friday 7B
kippu ticket 11A
kiré slice (used as C for slices of bread, etc.) 9.11
kírei na pretty 10A, clean 11B
-kiro (C for kilometers and kilograms) 9.16
-kirogúramu (C for kilograms) 9.16
-kiroméetoru (C for kilometers) 9.16
kiru (I) put on, wear (on the body) 11B
kita north 8A
ko child 10A
oñná no ko girl 10A
otokó no ko boy 10A
kokono- (bound form of *kokónotu*) 9.11
kokonoka nine days, ninth day 9.13
kokónotu (secondary numeral) nine 9B
kóñbañ tonight 8B
kooeñ park 8B
Kotira kóso (polite formula used in answer to a greeting) 10B
kotó thing, fact, act 8A
iku kotó ga suki da like to go 8B
míru koto ga dekíru can see 8B
itta kotó ga áru have [ever] gone 8B
kotosi this year 7B
ku nine (same as *kyúu*) 7A
kudámono fruit 9B
kudasáru (III) give me [formal word] 11.3
kumi group, class (used as C for sets of matched objects) 9.11
kureru (I) give me 7A
motte itte kureru take for me 11A
kurói (A) is black 8A
kúru (III) come
motte kúru bring 9B
káette kuru come back 10A
karite kúru go and borrow 11A
kutú shoe 11A
kutúsita sock, stocking 11B
kutúya shoemaker, shoe store 11A
kyóodai brothers and sisters 10A
kyúu nine (same as *ku*) 7A
máda still, yet 10A
máde (P) as far as, until
káette kúru made till they come back 10B
osoku náru made till late 10B
máe time before something 7B
rokúzi zippúñ máe ten minutes to six 7B
káku máe ni before [you] write 9A
magó grandchild 10.13
-mai (C for thin flat objects) 9A
-máiru (C for miles) 9.16
makitábako cigarette 9.9

máñ ten thousand 7A
mañnéñhitu fountain pen 7A
-méetoru (C for meters of length) 9.16
méi niece 10.13
meigosañ niece [polite] 10.13
mi- (bound form of *mittú*) 9.11
migaku (II) polish, shine, brush 11B
mikka three days, third day 9B
minami south 8A
miñná everybody, everything; all of 10B
góhañ o miñná tábeta ate all the food 11.11
-miri (C for millimeters) 9.16
misé store, shop 7A
miséru (I) show 7A
misoka last day of the month 9.13
miti street 8B
mittú (secondary numeral) three 9B
mo (P) also, even
huutoo mo hóñ mo both envelopes and books 7A
íppoñ mo mótte imaséñ haven't got even one [pencil] 9A
zíppuñ mo matimásita waited all of ten minutes 9.4
itté mo even if [I] go 11B
itté mo íi [you] may go 11B
kitákute mo even if [I] want to wear 11B
itté mo ikanákute mo whether [you] go or not 11B
dé mo even so, anyway, nevertheless 11B
Mokuyóobi Thursday 7B
monó thing 9B, person 10A
moo more 9B, any more 11B, already 11.13
moo hitóri one [friend] more 9B
moo hairánakute mo even if [I] don't enter any more 11B
moo káette iru is already back 11.13
morau (II) receive
kamí o katte morau get one's hair cut 11A
zyotyuu ni kutú o migaite morau have the maid shine one's shoes 11B
mótu (II) hold, have, lift, carry 7B
mótte iru possess, own, have 7B
motte iku take 9B
motte kúru bring 9B
mu- (bound form of *muttú*) 9.11
muika six days, sixth day 9.13
múko bridegroom 10.13
musuko son 10A
musukosañ son [polite] 10A
musumé daughter 10A, young woman 10.6
musumesañ daughter [polite] 10A
muttú (secondary numeral) six 9B
na (same as *dá*, used after copular noun in sentence modifier) 10B, 10.18
kírei na pretty 10B
sízuka na quiet 10B
nái (A) there is not, there are not 10B
arukítaku nái don't want to walk 11A
sukósi sika nái there's only a little 11B
nañ- (bound form in interrogative numbers) 7B
nana- (bound form of *nanátu*) 9.11
nanátu (secondary numeral) seven 9B
nanoka seven days, seventh day 9.13
nanuka (same as *nanoka*) 9.13
nañyóobi what day of the week? 7B
née (P at end of sentence)
Sóo desu née Let me see 10A
Béñri na tokoro ni arimasu née Isn't it in a handy spot! 10B
néesañ older sister [polite] 10A
nékutai necktie 11.7

- ***-neñ*** (C for years) 7B
- ***ni*** (P)
  - *teñiñ ni yaru* give to the clerk 7A
  - *rokúzi ni* at six o'clock 7B
  - *zyúñsa ni kiku* ask a policeman 8A
  - *tugí ni kúru* come next 8A
  - *sañpo ni iku* go for a walk 8B
  - *káesi ni iku* go in order to give back 9A
  - *tomodati ni áu* meet a friend 9B
  - *yokka ni* on the fourth (day) 9B
  - *ryokoo ni iku* go on a trip 9B
  - *señséi ni náru* become a teacher 10A
  - *issyo ni* together 10A
  - *sízuka ni* quietly 10B
  - *Tanaka-sañ ni yorosiku* Best regards to Mr. Tanaka 10.15
  - *tóri ni iku* go in order to get 11A
  - *hazime ni* in the beginning, first 11A
  - *huró ni háiru* take a bath 11B
  - *kírei na kimono ni kikaeru* change into clean clothes 11B
- ***ní*** two 7A
- ***Nihoñgo*** Japanese language 8A
- ***níisañ*** older brother [polite] 10B
- ***nímotu*** baggage, luggage 9B
- ***-niñ*** (C for persons) 9B
- ***nisi*** west 8A
- ***-niti*** (C for days; also *-ñti*) 9B
- ***Nitiyóobi*** Sunday 7B
- ***nizisseñgíñka*** silver twenty-sen coin 7.5
- ***nizyuuéñsatu*** twenty-yen bill 7.5
- ***no*** (P)
  - *nizi-háñ no kisyá* the 2:30 train 7B
  - *déñsya no tomaru tokoro* place where the streetcar stops 8A
  - *tabemóno no oisíi ryooríya* restaurant where the food is good 8A
  - *nísatu no hóñ* two books, the two books 9A
  - *yottú no kabañ* four suitcases 9B
  - *saññíñ no tomodati* three friends 9B
  - *oññá no ko* girl 10A
  - *otokó no ko* boy 10A
  - *oñna no hitó* woman 10A
  - *áni no Tároo* my older brother Taro 10A
  - *hoka no* other, another 10A
  - *byooki no* sick, ill 10B
  - *tyairo no kutú* brown shoes 11B
- ***nómu*** (II) drink; smoke [with *tabako* only] 9A
- ***-ñti*** (same as *-niti*) 9B
- ***o*** (P)
  - *koko o déru* leave here 7B
  - *Tabako o íppoñ ikága desu ka?* How about a cigarette? 9A
- ***oba*** aunt 10B
- ***obáasañ*** grandmother [polite] 10.13
- ***obasañ*** aunt [polite] 10.13
- ***oi*** nephew 10.13
- ***oigosañ*** nephew [polite] 10.13
- ***oisíi*** (A) is good-tasting 8A
- ***oka*** slope, hill 8A
- ***okáasañ*** mother [polite] 10A
- ***okane*** money 7A
- ***okási*** candy 9B
- ***óku*** hundred million 7.1
- ***okureru*** (I) be late 7B
- ***ókusañ*** wife [polite] 10.13
- ***omagosañ*** grandchild [polite] 10.13
- ***Omatidóosama desita*** I'm sorry I kept you waiting 10.15
- ***omúkosañ*** bridegroom [polite] 10.13
- ***oññá*** female 10A
  - *oññá no ko* girl 10A
  - *oñna no hitó* woman 10A
  - *oñna no kyúuzi* waitress 10.6
- ***oomísoka*** last day of the year 9.13
- ***oríru*** (I) get off 8B
- ***osieru*** (I) teach, inform 10A
- ***osoi*** (A) is late, is slow 10B
- ***otokó*** male 10A
  - *otokó no ko* boy 10A
  - *otoko no hitó* man 10.6
- ***otóosañ*** father [polite] 10A

otootó younger brother 10A

otootosañ younger brother [polite] 10.13

ototoi day before yesterday 11A

oturi change (in money) 7A

oyomesañ bride [polite] 10.13

ozi uncle 10.13

ozíisañ grandfather [polite] 10.13

ozisañ uncle [polite] 10.13

páipu pipe (for smoking) 9.9

-*péizi* (C for pages) 9.16

péñ pen 7A

-*póñdo* (C for pounds) 9.16

rokú six 7A

Rósiya Russia 8.8

Rosiyago Russian language 8.8

Rosiyáziñ a Russian 8.8

ryokoo trip, journey 9B

ryokoo ni iku go on a trip 9B

ryokoo-suru (III) take a trip 10.2

ryóosiñ parents 10A

-*sai* (C for years of age) 10A

sañ three 7A

sañpo a walk, a stroll 8B

sañpo ni iku go for a walk 8B

sara dish (used as C for dishfuls) 9.11

-*satu* (C for books and magazines) 9A

sazí spoon (used as C for spoonfuls) 9.11

sebiro jacket (Western style) 11.7

seireki Western calendar 7.16

séñ thousand 7A

-*señ* (C for sen = 1/100 yen) 7A

señséi teacher 10A

señsyuu last week 10A

señtakumono laundry (things to be washed) 11A

señtakuya laundry (place), laundress 11A

-*séñti* (C for centimeters) 9.16

sí four 7A

sibai a play (on the stage) 11A

sika (P) only 11B

hitótu sika nái there is only one 11B

Sína China 8.8

Sinago Chinese language 8.8

Sináziñ a Chinese 8.8

sirói (A) is white 8A

siru (II) know 8A

sitte iru know 8A

sirimaséñ don't know 8A

sitagi underwear, undershirt 11.7

sití seven 7A

sitúrei na rude 8A

Sitúrei desu ga Excuse me 8A

Siturei-simasu Excuse me now (on leaving) 10.15

sízuka na quiet 10B

sízuka ni suru be quiet 10.19

sóbo grandmother 10.13

sóhu grandfather 10.13

sono ue on top of that, besides 10B

Sóo desu née Let me see 10A

sore dé wa in that case 10A

soroi set (used as C for sets of objects, suits of clothing, etc.) 9.11

sóru (II) shave 11A

sugí time after something 7B

hatízi gohúñ sugí five minutes after eight 7B

súgu at once, soon 10A

Suiyóobi Wednesday 7B

sukósi a little, a few 11B

okane ga sukósi sika nái I have only a little money 11B

moo sukósi a little more 11.13

Supéiñ Spain 8.8

Supeiñgo Spanish language 8.8

Supeiñzíñ Spaniard 8.8

suru (III) cost (*also* do) 7A

suu (II) smoke (a cigarette, etc.) 9A

syookai introduction 10.2

syookai-suru (III) introduce 10A

-*syúukañ* (C for weeks) 7B

syúziñ husband 10.13

tabemóno food 8A

takái (A) is high, is expensive 7A

takusáñ much, many 9B

nímotu ga takusáñ áru there's a lot of baggage 9B

tasu (II) add 7.3
tátu (II) leave 7B, stand 8A
té hand 11B
tegami letter 9A
teñiñ clerk (in a store), salesman 7A
tikáku neighborhood 10A
tití father 10B
to (P) with
anáta to issyo ni (together) with you 10A
to- (bound form of *tóo*) 9.11
tokei watch, clock 7B
tokí time, occasion 8B
kodomo no tokí childhood 8B
kíta tokí ni when it has come 8B
tokoya barber, barbershop 11A
tomaru stop, halt 8A
tóo (secondary numeral) ten 9B
tooka ten days, tenth day 9B
tóoru (II) pass 8B
tóru (II) take, get, pick up 11A
tosyókañ library 11A
tugí next 8A
tugí ni kúru come next 8A
tuitatí first day of the month (same as *itízitu*) 9B
tukí month, moon (used as C for months, same as *-kágetu*) 9.11
túku (II) arrive 7B
Tookyoo e túku get to Tokyo 7B
tumori intention 8B
káeru tumori da intend to return 8B
tureru (I) take along [somebody] 10A
issyo ni turete iku take [somebody] along with [you] 10A
tutumí parcel 11A
-tuu (C for written documents) 9A
tyairo no brown 11B
Tyótto Just a minute!, Hey! 10.15
-tyoo (C for cho = 119 yards) 8A
ue top
sono ue on top of that, besides 10B
uru (II) sell 7A
waisyatu shirt 11B
waru (II) divide 7.3
ya (P) and [in an incomplete series] 10A
otóosañ ya okáasañ your father and mother [and others] 10A
ya- (bound form of *yattú*) 9.11
yaru (II) give 7A
yasúi (A) is cheap 7A
yattú (secondary numeral) eight 9B
yo- (bound form of *yottú*) 9.11
yogoreru (I) get dirty 11B
yogorete iru be dirty 11B
yokka four days, fourth day 9B
zyúuyokka 14 days, 14th day 9.13
Yóku irassyaimásita It was nice of you to come 10.15
yome bride 10.13
yóñ four 7.1
yoohuku suit of clothes (Western style) 11B
yooka eight days, eighth day 9.13
yorosiku (see *Dóozo yorosiku*)
Tanaka-sañ ni yorosiku Best regards to Mr. Tanaka 10.15
yoru (II) stop in, visit in passing 11A
kutúya e yoru stop in at the shoemaker's 11A
yottarí four persons (same as *yoníñ*) 9B
yottú (secondary numeral) four 9B
yuubíñkyoku post office 8A
-zi (C for time by the clock) 7B
-zíkañ (C for hours) 7B
zisseñhakudoo nickel ten-sen coin 7.5
zubóñ trousers (Western style) 11.7
zuboñsita underdrawers, shorts 11.7
zyotyuu maid, servant girl 11B
zyúñsa policeman 8A
zyúu ten 7A
zyuuéñsatu ten-yen bill 7A

KEY TO EXERCISES AND TESTS

The following pages give in condensed form a Key to the exercises contained in Sections A and B of each regular Unit, and to the tests and exercises contained in the Review Units. You will also find here the tests themselves, written in our kind of spelling so that you can read them even if you have no Guide.

Each part of the Key is identified by a heading giving the Unit and the Section in which the exercise occurs, as well as the capital letter denoting the exercise itself if there are more than one in a Section.

UNIT 1

Section A

1. b
2. a
3. c
4. c
5. a
6. c
7. b
8. c
9. a
10. a
11. b
12. a

Section B

1. b
2. a
3. c
4. a
5. c
6. b
7. a
8. b
9. a
10. b
11. c
12. b

UNIT 2

Section A

1. c
2. c
3. b
4. a
5. b
6. a
7. a
8. c
9. c
10. b
11. c
12. b

Section B

A. 1. imásu
2. arimásu
3. imásu
4. désu
5. désu
6. arimásu
7. imásu
8. désu
9. arimásu
10. arimásu

B. a - v
b - x
c - r
d - q
e - z
f - t
g - s
h - u
i - w
j - y

C. 1. b
2. b
3. a
4. c
5. b

b

UNIT 3

Section A

1. b
2. a
3. c
4. a
5. c
6. b
7. c
8. b
9. a
10. c
11. a
12. c

Section B

A. a - y
b - z
c - u
d - w
e - x
f - v

B. 1. F
2. F
3. T
4. F
5. T
6. F
7. T
8. F

C. 1. ni
2. ni
3. de
4. ni
5. de
6. ni
7. de
8. de
9. ni
10. de

UNIT 4

Section A

A. 1. T
2. T
3. F
4. T
5. F
6. F
7. F
8. T
9. T
10. F

B. 1. va, ga
2. ga
3. va
4. va
5. ga
6. ga
7. va
8. va
9. ga
10. ga
11. va, ga
12. va, ga
13. va
14. va
15. ga
16. va, ga, va, ga

C

Section B

A. 1. e, ni
2. no, e
3. wa, ni
4. wa, ni
5. no, ni wa, ga
6. no, ni wa, ga
7. no, de, ga
8. ni
9. wa, wa
10. wa, no, e
11. no, ni wa, ga
12. no, ni
13. wa, no, e
14. e, ni
15. no, ni wa, ga

B. 1. b
2. c
3. a
4. c
5. a
6. b
7. c
8. b
9. a
10. c

UNIT 5

Section A

A. 1. a
2. c
3. a
4. c
5. c
6. b
7. b
8. b
9. a
10. a

B. 1. Kono heyá wa, óokikute, suzusíi desu.
2. Asitá wa, śamukute, téñki ga warúi desyoo.
3. Ḱyóo wa, téñki ga ýokute, atatakái desu.
4. Íma wa, atatákakute, sóra ga hárete imasu.
5. Huyú ni wa, yukí ga yóku hútte, kaze mo hukimasu.
6. Kyóneñ no huyú wa, nágakute, samúi desita.
7. Natú wa, hirú ga nágakute, atúi desu.
8. Huyú wa, hirú ga mizíkakute, taitei samúi desu.

Section B

A. 1. b, d
2. a, d, e
3. a, d
4. c, e
5. c, e
6. a, d
7. b, d, e
8. a, c

B. 1. náru
2. hataraita
3. notta
4. aketa
5. kawáku
6. sámukatta
7. iru
8. káeru
9. hukú
10. húru
11. yókatta
12. moratta
13. wárukatta
14. arúita
15. déta

d

UNIT 6

Section A

True-False Test

F 1. Yukí ga húru to atúi desu.
T 2. Hima dá to heitai wa matí e itte yóku asobimasu.
F 3. Kýuuzi wa eigákan̄ de hatarakimasu.
T 4. Ryooríya de góhan̄ o tabemasu.
F 5. Byooki dá to taitei sakanaya e ikimasu.
T 6. Yokohama wa Nihón̄ ni arimasu.
F 7. Heitai wa teisyaba no máe de nemasu.
F 8. Sakana ga kirai dá kara yóku tabemasu.
T 9. Hyakusyóo wa taitei inaka ni sún̄de imasu.
T 10. Beikoku no heitai wa taitei bíiru ga suki desu.
F 11. Máiniti Eikoku kara Nihón̄ e arúite ikimasu.
F 12. Syokkoo wa sin̄dai no sita de komé to yasai o tukurimasu.
T 13. Zimúrin̄ wa simúsyo de hatarakimasu.
F 14. Beikoku ní wa teisyaba ga arimasén̄.
F 15. Súihei wa taitei koobá de asobimasu.
T 16. Inaka no ben̄zyó wa tokidoki ie no usiro ni arimasu.
F 17. Tén̄ki ga warúi to heitai wa sóto e demasén̄.
F 18. Beikoku no natú wa taihen̄ samúi desu.
F 19. Súihei wa hón̄ to yasai o tabemasu.
T 20. Kusuriya de kusuri o kaimasu.
F 21. Sóra ga hárete iru to áme ga hurimasu.
F 22. Eikoku ní wa súihei ga imasén̄.
F 23. Beikoku no heitai wa tukárete iru to tan̄su no sita de yasumimasu.
T 24. Byooki dá to isya no uti e ikimasu.
F 25. Heitai wa taitei hima dá kara máiniti hóteru de asobimasu.
F 26. Atúi to hí no sóba de yasumimasu.
F 27. Eikoku ní wa ben̄zyó ga arimasén̄.
T 28. Súihei to heitai wa taitei yóku tabemasu.
F 29. Natú ni wa yukí ga hurimasu.
T 30. Beikoku no hito wa hima dá to yóku eigákan̄ e ikimasu.
F 31. Natú wa hirú ga mizikakute yóru ga nagái desu.
F 32. Heitai wa máiniti sin̄dai de góhan̄ o tabemasu.

e

Section B

A. 1. c
2. e
3. b
4. e
5. d
6. e
7. a
8. b
9. c
10. d
11. b
12. a

B. a - d
b - c
c - o
d - j
e - h
f - n
g - f
h - k
i - g
j - m
k - b
l - a
m - i
n - l
o - e

Section C

List 1

1. Koñniti wa. Ikága desu ka?
2. Aikawarazu géñki desu.
3. Eigákañ wa dóko ni arimasu ka? Migi no hóo ni arimasu.
4. Tyótto mátte kudasai.
5. Wakarimaséñ desita.
6. Moo itido itte kudasái.
7. Ryooríya wa massúgu saki ni arimasu.
8. Nikú ga hosíi desu ka? Iie, sakana ga hosíi desu.
9. Tabako ga arimásu ka? Hái, dóozo.
10. Ano tatémono wa náñ desu ka? Hóteru desu.
11. Anó hito wa dáre desu ka? Watakusi no tomodati desu.
12. Anó hito no namae wa náñ desu ka? Tanaka-sañ desu.
13. Anó hito wa súihei desu ga watakusi wa heitai desu.
14. Dóko kara kimásita ka?
15. Eikoku kara koko e kimásita.
16. Anáta wa Eikókuziñ desu ka?
17. Iie, Eikókuziñ zya arimaséñ.
18. Kyóneñ Nihóñ e ikimasita.
19. Nihoñ no húne de ikimásita ka?
20. Iie, hikóoki de ikimasita.
21. Dóñna sigoto o site imásu ka?
22. Doogú o tukutte imasu.
23. Koobá de hataraite imasu.
24. Tokidoki hima desu.

25. Tonari no hitó wa isya desu.
26. Tomodati wa hyakusyóo desu. Komé to yasai o turkurimasu.
27. Watakusi wa matí ni súñde imasu ga anó hito wa inaka ni súñde imasu.
28. Kinóo tomodati no uti e itte góhañ o tabemásita.
29. Góhañ o tábete matí e kaerimásita.
30. Tabakoya e itte tabako o kaimásita.
31. Kono heya no náka ni wa náni ga arimasu ka?
32. Iriguti no sóba ni siñdai ga arimasu.
33. Mádo no máe ni wa náni ga arimasu ka?
34. Mádo no máe ni wa tukue ga arimasu.
35. Isu no ué ni zassi o okimásita.
36. Tukue wa mádo to iriguti no aida ni arimasu.
37. Mádo o akete kudasái.
38. Sóto o mimasyoo.
39. Ie no usiro ni wa niwa ga arimasu.
40. Máiniti kodomo ga soko de asobimasu.
41. Kyóo no téñki wa dóo desu ka?
42. Téñki wa warúi desu ga áme wa hútte imaseñ.
43. Natú ni wa taiheñ átuku narimasu.
44. Natú wa kirai desu.
45. Asita no téñki wa dóo desyoo ka?
46. Kinóo wa áme ga hútta kara sóto e demaséñ desita.
47. Samúi to hí no soba ni kosikákete imasu.
48. Kinóo wa téñki ga yókatta kara sañpo-simásita.
49. Tukárete iru keredomo eigákañ e ikimasyóo.
50. Dóo site uti de yasumimaséñ ka?

List 2

1. Ohayoo gozaimasu, Yamamoto-sañ.
2. Teisyaba wa dóko ni arimasu ka? Asoko ni arimasu.
3. Arígatoo gozaimasu. Dóo itasimásite.
4. Mátti ga arimasu ka? Hái, arimasu. Dóozo.
5. Onaka ga sukimásita. Ryooríya wa dóko ni arimasu ka?
6. Góhañ ga hosíi desu ka?
7. Iie, yasai o kudasái.
8. Nódo ga kawakimásita. Bíiru ga hosíi desu.
9. Bíiru wa arimaséñ.
10. Gyuunyuu o kudasái.
11. Anáta wa Yamamoto-sañ desu ka? Sóo desu.

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12. Watakusi wa Beikoku no heitai désu ga tomodati wa Eikoku no súihei desu.
13. Beikoku kara Yokohama máde hikóoki de kimasita.
14. Soko kara koko máde kisyá de kimasita.
15. Dóno tatémono ga eigákañ desu ka? Ano tatémono ga eigákañ desu.
16. Máiniti watakusi no zidóosya de soko e ikimásita.
17. Dóre ga anáta no zidóosya desu ka? Are ga watakusi nó desu.
18. Kore wa dáre no zidóosya desu ka? Tanaka-sañ nó desu.
19. Anó hito wa dáre desu ka? Watakusi no tomodati desu.
20. Anó hito no namae wa náñ desu ka? Tanaka Tároo desu.
21. Watakusi wa syokkoo desu.
22. Soñna sigoto wa sukí desu ka? Iie, kirai desu.
23. Watakusi no tonari no hitó wa zimúiñ desu. Watakusi no tomodati no zimúsyo de hataraite imasu.
24. Kinoo sakanaya e itte sakana o kaimásita ga sono sakana wa damé desita.
25. Sore o tábete kara byooki ni narimásita.
26. Kusuriya e itte kusuri o kaimásita.
27. Sore o nomimásita ga yóku narimaséñ desita.
28. Sore kara isya no uti e itte kusuri o moraimásita.
29. Sore o nóñde kara yóku narimasita.
30. Uti e káette nemásita.
31. Móto wa inaka ni súñde imasita ga íma wa matí ni súñde imasu.
32. Inaka e itte Tanaka-sañ no tomodati no uti de yasumimasyóo.
33. Sonó hito no uti wa ookíi desu ka tiisái desu ka? Tiisái desu.
34. Ie no máe ni wa niwa ga arimasu.
35. Tanaka-sañ no tomodati no kodomo wa máiniti kí no sita de asobimasu.
36. Kisyá ni notte matí e kaerimasyóo.
37. Sore kara teisyabu kara watakusi no utí made arukimasyóo.
38. Uti e háitte góhañ o tabemasyóo ka? Iie, ryooríya e ikimasyóo.
39. Dóozo to o akete kudasái.
40. Zassi o mimasyóo.
41. Kinóo wa atúi desita née.
42. Hái, taiheñ atúi desita ga áme ga hútte kara suzúsiku narimasita.

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43. Koko wa nátu ni wa áme ga yóku hurimasu.
44. Sóra ga hárete kara hi ga déte kimasu.
45. Kaze ga hukú to añmari átuku arimaséñ.
46. Tukárete ita kara téñki ga yókatta keredomo sóto e demaséñ desita.
47. Mádo no sóba ni kosikákete hóñ o yomimásita.
48. Tomodati mo mádo no sóba ni kosikákete watakusi to hanasimásita.
49. Hima dátta kara eigákañ e ikimásita.
50. Watakusi wa tukárete ita kara ikimaséñ desita.

UNIT 7

Section A

A. 1. goséñ
2. sitizyuu góseñ
3. rokuzísseñ
4. yóñzyuu góseñ
5. gozísseñ
6. nieñ
7. góeñ
8. sitizyuu yóñseñ
9. sañeñ
10. yóñzyuu góseñ

B. 1. nízyuu rokú
2. hatí
3. sáñzyuu gó
4. zyuusití
5. hatizyuu kú
6. sáñzyuu sañ
7. hyakú sitizyuu sí
8. gozyuu gó
9. hatizyuu hatí
10. zyuusí
11. hyaku gozyúu
12. hatizyuu ní
13. roppyaku
14. sáñbyaku zyuuití
15. séñ nihyaku nízyuu ití
16. hyaku sitizyuu ití
17. yóñseñ roppyaku zyúugo
18. séñ sitizyuu ití
19. goséñ hyakú sitizyuu hatí
20. gosén sáñzyuu gó

Section B

A. 1. zyuuitizíkañ
2. sáñzyuu ýoñpuñ
3. sañkágetu
4. zyuunínen
5. kúzi yóñzyuu góhuñ
6. sáñzi zippúñ mae
7. nízi gohúñ sugi
8. kúzi nízyuu kyúuhuñ
9. yóñzippuñ
10. sañzíkan yóñzyuu yóñpuñ

B. 1. sánzyuu rokú
2. sañ
3. nihyaku zyúu
4. hatí
5. hyaku nízyuu
6. hatí
7. sitizyuu ní
8. ní
9. happyaku gozyúu
10. kú
11. yóñseñ sáñbyaku rokuzyuu hatí
12. zyúuku
13. niséñ gohyaku rokuzyúu
14. hatizyuu sañ
15. nihyaku sí
16. hyaku nízyuu sañ
17. sitiséñ hatizyuu hatí
18. séñ hyakú zyuuití
19. sitiséñ sitihyaku sití
20. kú

UNIT 8

Section A

1. Watakusi wa, hayái déñsya ni norimásita.
Watakusi no notta déñsya wa, hayái desita.
2. Watakusi wa, akai zidóosya o mótte imasu.
Watakusi no mótte iru zidóosya wa, akái desu.
3. Watakusi no tonari no uti ni súñde iru kyúuzi wa, ano ryooríya de hataraite imasu.
Ano ryooríya de hataraite iru kyúuzi wa, watakusi no tonari no uti ni súñde imasu.
4. Kyóneñ Tookyoo kara kita tomodati wa, ano kádo ni tátte imasu.
Ano kádo ni tátte iru tomodati,wa, kyóneñ Tookyoo kara kimásita.
5. Komé o tukútte iru Ueda-sañ wa, inaka ni súñde imasu.
Inaka ni súñde iru Ueda-sañ wa, komé o tukútte imasu.
6. Kinoo watakusi no yóñda hóñ wa, ano tukue no ue ni arimasu.
Kinoo, watakusi wa, ano tukue no ue ni áru hóñ o yomimásita.
7. Yamamoto-sañ no yóku sitte iru zyúñsa wa, ano misé kara déte kite imasu.
Yamamoto-sañ wa, ano misé kara déte kite iru zyúñsa o yóku sitte imasu.
8. Kisyá wa, nítyoo minami no hóo ni aru teisyaba de tomarimasu.
Kisya no tomaru teisyaba wa, nítyoo minami no hóo ni arimasu.

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9. Tookyoo e yózi zyúugohuñ ni tuku déñsya wa, koko o nizi-háñ ni demasu.
Koko o nizi-háñ ni déru déñsya wa, Tookyoo e yózi zyúugohuñ ni tukimasu.
10. Sírokute ookíi húne wa, Nihóñ e itte, Yokohama de tomarimasu.
Nihóñ e itte, Yokohama de tomaru húne wa, sírokute ookíi desu.

Section B

A. 1. a, d
2. b, c
3. c, d
4. a, c
5. a, b, c

B. 1. a
2. c
3. b
4. a
5. b

C. 1. Watakusi wa, háyaku arukú koto ga dekimásita.
Watakusi wa, háyaku arukú koto wa dekimaséñ.
Watakusi wa, háyaku arukú koto wa dekimaséñ desita.
2. Kóñbañ, kono hóñ o yómu tumori desita.
Kóñbañ, kono hóñ o yómu tumori zya arimaséñ.
Kóñbañ, kono hóñ o yómu tumori zya arimaséñ desita.
3. Nihoñgo no hóñ to zassi o yómu koto ga dekimásita.
Nihoñgo no hóñ to zassi o yómu koto wa dekimaséñ.
Nihoñgo no hóñ to zassi o yómu koto wa dekimaséñ desita.
4. Niwa de yasúmu koto ga sukí desita.
Niwa de yasúmu koto wa sukí zya arimaséñ.
Niwa de yasúmu koto wa sukí zya arimaséñ desita.
5. Oosaka e iku hikóoki ni noru tumori desita.
Oosaka e iku hikóoki ni noru tumori zya arimaséñ.
Oosaka e iku hikóoki ni noru tumori zya arimaséñ desita.
6. kooba o míru koto ga dekimásita.
kooba o míru koto wa dekimaséñ.
kooba o míru koto wa dekimaséñ desita.
7. Máiniti sono ryooríya de tabéru koto ga sukí desita.
Máiniti sono ryooríya de tabéru koto wa sukí zya arimaséñ.

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Máiniti sono ryooríya de tabéru koto va sukí zya arimaséñ desita.

8. Tookyoo e kuzi-háñ ni tukú koto ga dekimásita.
   Tookyoo e kuzi-háñ ni tukú koto va dekimaséñ.
   Tookyoo e kuzi-háñ ni tukú koto va dekimaséñ desita.
9. koko o déru tumori desita.
   koko o déru tumori zya arimaséñ.
   koko o déru tumori zya arimasén desita.
10. yómu koto ga sukí desita.
    yómu koto va sukí zya arimaséñ.
    yómu koto va sukí zya arimasén desita.

UNIT 9

Section A

A. 1. tegami
   2. eñpitu
   3. hóñ
   4. kamí, tegami
   5. bíiru
   6. mañnéñhitu
   7. tabako
   8. tegami
   9. níhai
   10. nímai, nituu
   11. nízippoñ
   12. nísatu
   13. issatú
   14. sáñtuu
   15. íppoñ, níhoñ

B. 1. zyuuníhoñ
   2. zyuusáñboñ
   3. zyúugosatu
   4. kyúuhai
   5. sáñmai

Section B

A. básu - yóñdai
   biñseñ - gomai
   déñsya - yóñdai
   eñpitu - háppoñ
   hito - sañníñ
   hóñ - zissatú
   isya - sañníñ
   kabañ - hitótu
   kamí - gomai
   kyuuzi - sañníñ
   mañnéñhitu - háppoñ
   súihei - sañníñ
   syokkoo - sañníñ
   tabako - háppoñ
   tegami - ittuu
   tomodati - sañníñ
   zassi - zissatú
   zidóosya - yóñdai
   zimúiñ - sañníñ
   zyúñsa - sañníñ

B. 1. wa, o, ga
2. wa, o, mo
3. wa, o
4. no, ni, no, wa, ni, ka
5. o, kara, ga
6. wa, ga, wa, mo
7. e, ni, wa (or ga), o
8. wa, de, to, ni
9. de; de, e, ka
10. o, ka
11. ga, kara, o
12. e, no, o

UNIT 10

Section A

A. 1. to, ni, e
2. de, no, to, ni
3. no, wa, ni, ga, no, wa
4. no, mo, wa, no, de, o
5. wa, no, o, ni
6. ni wa, ga
7. no, wa, o, ga, no, wa, o
8. to, wa, ya, ga
9. ni wa, ga, mo
10. to, ni, no, wa, no

B. 1. b
2. a
3. b
4. c
5. a
6. c

Section B

A. 1. Tíyoko wa, Ákiko no imootó desu.
2. Tómeko to Másako wa, kyóodai desu.
3. Ákiko wa, Hideo no oba de, Tároo no itóko desu.
4. Hánako wa, Hideo no obaasañ desu.
5. Másako wa, Tároo to Zíroo no imootó de, Tómeko no ane desu.
6. Tosio wa, Tároo no ozi desu.
7. Másao wa, Tíyoko no ozi desu.
8. Kazuo wa, Yúkiko no syúziñ de, Hideo no tití desu.
9. Tómeko wa, Tíyoko no itóko de, Háruko no musumé desu.
10. Tároo to Zíroo wa, Masao no musuko desu.

(Other answers are possible.)

B. 1. Sízu
2. kyóodai
3. itóko, Tosio
4. kánai, háha
5. ozi
6. Yosio, Sízu
7. Ákiko, oi
8. méi, magó
9. Tároo, Másako, imootó
10. Másako, otootó

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UNIT 11

Section A

A. 1. tosyókañ
2. tokoya
3. giñkoo
4. byooiñ
5. gakkoo
6. teisyaba
7. ryooríya
8. tokoya

B. 1. tabemasu - tabetái desu.
Góhañ to yasai wa tabétaku arimaséñ.
2. ikimasu - ikitái desu.
- ikitaku arimaséñ.
3. asobimasu - asobitái desu.
- asobitáku arimaséñ.
4. mimasu - mitái desu.
Sibai wa, mítaku arimaséñ.
5. norimasu - noritái desu.
- noritaku arimaséñ.
6. beñkyoo-simasu - beñkyoo-sitái desu.
Nihoñgo wa, beñkyoo-sitaku arimaséñ.
7. nomimasu - nomitái desu.
Bíiru wa takusañ nomítaku arimaséñ.
8. moraimasu - moraitái desu.
Hige wa sótte moraitáku arimaséñ.
9. kaimasu - kaitái desu.
Mañnéñhitu wa kaitaku arimaséñ.
10. suimasu - suitái desu.
Tabako wa íppoñ mo suitaku arimaséñ.

C. 1. yóñde iru - yomitái
2. karita - karitákatta
3. míta - mítakatta
4. katta - kaitákatta
5. notta - noritákatta

D. Kaze ga kúku
kamí o karu
bíiru o nómu
sibai o míru
hige o sóru
góhañ o tabéru
áme ga húru
okane o kariru
déñsya ni noru
Nihoñgo de hanásu

Section B

A. 1. b, c, a
2. c, a, b
3. a, c, b
4. a, c, b
5. b, c, a
6. b, c, a
7. b, a, c
8. a, c, b

B. 1. kite, kinákute
2. ikanákute
3. noranákute
4. dékite inákute
5. nágakute
6. kawáite
7. hútte, huránakute
8. sámukute
9. tukárete ite
10. yogorete ite

C. 1. c
2. b
3. c
4. a
5. a
6. c

UNIT 12

Section A

True-False Test

F 1. Atúi hi ni wa taitei gaitoo o kimasu.
F 2. Watakusi no kyóodai wa tití to háha desu.
F 3. Heitai wa kírei na oñna no hito to asobu kotó wa kirai desu.
T 4. Watakusi no súñde iru tokoro wa sízuka da kara yóku yasúmu koto ga dekimasu.
T 5. Issyúukañ ni wa nanoka átte ikkágetu ni wa yoñsyuukañ-gúrai arimasu.
F 6. Watakusi wa kyóneñ huró ni háitta kara kotosi wa moo hairánakute mo íi desu.
T 7. Beikoku dé wa Nitiyóobi ni wa taitei sigoto o simaséñ.
T 8. Tokoya wa kamí o katte hige o sótte kuremasu.
T 9. Kimono ga yogorete iru to taitei kírei na kimono ni kikaemasu.
F 10. Teisyaba ya koobá no áru tokoro wa sízuka desu.
F 11. Ano kádo ni tátte iru tiisai oñná no ko wa zyúñsa desu.
F 12. Bíiru o zyúugohai nóñda kara nodo ga kawakimásita.

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T 13. Nieñ no hóñ o katte teñiñ ni góeñsatu o yaru to
oturi o sañeñ moraimasu.

T 14. Tosyókañ de wa hóñ o karite yómu koto ga dekimasu.

F 15. Súihei wa máiniti gózeñ zyuuzihán made neru kotó
ga dekimasu.

T 16. Watakusi no tití no ane wa watakusi no oba desu.

T 17. Okane ga sukósi sika nái toki ni wa monó o takusañ
kau kotó ga dekimaseñ.

F 18. Heitai wa máiniti zyotyuu ni kutú o migaite
moraimasu.

Story of Mr. Tanaka

Tanaka-sañ ní wa ókusañ to hutarí no kodomo ga átte Tookyoo ni súñde imasu. Tanaka-sañ no uti wa atarasikute ookii desu. Ie no usiro ni wa kirei na niwa ga arimasu. Musuko no tároo-sañ to musume no Hánako-sañ wa yóku soko de asobimasu. Tároo-sañ wa zíssai de Hánako-sañ wa hássai desu. Hutarí wa tikáku no oka no ue ni áru gakkoo e itte beñkyoo-site imasu.

Tanaka-sañ wa máiniti uti kara sáñtyoo higasi no hóo ni aru zimúsyo de gózeñ kúzi kara gógo gózi made hatarakimasu. Téñki ga íi to arúite ikimasu ga áme ga húru to déñsya ni notte ikimasu.

Nityóobi ni wa miñná ga ryooríya de góhañ o tabemasu. Sore kara kooeñ e sañpo ni ikimasu.

Sitigatu zyúugoniti ni Tanaka-sañ wa Beikoku ni súñde iru otooto no Tosio-sañ kara tegami o moraimásita. Tosio-sañ wa Beikoku no gakkoo de beñkyoo simásita ga Nihóñ e káette Eigo no señséi ni náru tumori désita. Sitigatu sañzyuu itiniti no húne ga Sañ Hurañsisuko o déte kara Hatigatu zyúusaniti ni Yokohama e tukú hazu desita.

Zyúusaniti no ása wa Tanaka-sañ no uti no monó wa miñna taiheñ isogasíi desita. Tanaka-sañ no ókusañ wa tabemóno o takusañ katte kimásita. Sakana ya nikú ya yasai ya kudámono ya páñ ya otya o kaimásita. Sore kara tabakoya de tabako o katte okasiya de okási o hitóhako kaimásita.

Okusañ ga tabemóno o kai ni itte iru aida ni Tanaka-sañ wa hutarí no kodomo o tokoya e turete ikimásita. Kodomo ga kamí o katte moratte iru aida ni Tanaka-sañ wa hige o sótte moraimasita.

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Tokoya o déte kara okasiya no máe o tóotte ita toki ni ókusañ ga okasiya kara déte kita kara issyo ni arúite kaerimásita.

Uti e káette kara miñna huró ni hairimásita. Sore kara miñna kírei na kimono ni kikaemásita. Hánako-sañ wa ototoi katte moratta akai kimono o kimásita. Tároo-sañ wa atarasíi yoohuku o kimásita.

Tosio-sañ wa gozi-góro ni Tanaka-sañ no uti e tukimásita. Tosio-sañ wa Tanaka-sañ no ókusañ wa sitte imásita ga hutari no kodomo wa made mita koto ga arimaséñ desita. Tanaka-sañ wa kodomo ni Tosio-sañ o syookai-simásita. Tosio-sañ wa Tároo-sañ ni Beikoku de katta mañnéñhitu o yarimásita ga Hanako-sañ ni wa hóñ o yarimásita.

Answers to questions on the Test Story

1. In Tokyo.
2. A large new house.
3. 4 persons.
4. A garden.
5. Taro and Hanako.
6. 10 years old.
7. 8 years old.
8. On top of a slope nearby.
9. 3 cho east of his home.
10. From 9 a.m. to 5 p.m.
11. When the weather is good he walks but when it rains he goes by streetcar.
12. They eat at a restaurant and go for a walk in the park.
13. On the 15th of July
14. In America.
15. He studied in an American school.
16. A teacher.
17. On the 13th of August.
18. Fish, meat, vegetables, fruits, bread, tea, cigarettes, candies and etc.
19. To the barber.
20. He got a shave.
21. From the front of the candy store.
22. They took a bath

23. His new suit.
24. The red kimono she bought the day before yesterday.
25. Around 5 o'clock.
26. The two children.
27. A fountain pen that he bought in America.
28. A book.

Section B

A. 1. d
2. b
3. d
4. e
5. a
6. e
7. c
8. a
9. [illegible]
10. c
11. d
12. b

B.	aida	T P	kyóneñ	T	señsyuu	T
	ása	T	kyóo	T	sita	P
	asitá	T	máe	T P	sóba	P
	áto	T P	máiniti	T	sóto	P
	íma	T	móto	T	sugi	T
	késa	T	náka	P	tonari	P
	kinóo	T	ototoi	T	ue	P
	kotosi	T	sakúbañ	T	usiro	P

Section C

List 1

1. Ano misé de wa mañeñhitu o utte imasu.
2. Are wa nisañeñ surú desyoo.
3. Dóozo biñseñ o mísete kudasai.
4. Kono biñseñ wa añmari takái desu.
5. Nieñ nízyuu góseñ simasu.
6. Kono huutoo wa yasúi kara kaimasyóo.
7. Sáñzi yóñzyuu góhuñ no kisya de tatimasu.
8. Sañzikañ gurai kakáru kara Tookyoo e sitízi zyuugohuñ mae góro ni tukimasu.
9. Kinóo wa kisyá ga koko okurete déta kara sitízi zíppuñ made tukimaséñ desita.
10. Koko kara Oosaka made hikóoki de gorokuzíkañ kakarimasu.
11. Ano kádo ni tátte iru hito wa zyúñsa desu ka?

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12. Koko kara míru koto ga dekimaséñ.
13. Ano ryooríya kara déte kuru hito ni kikimasyóo.
14. Sitúrei desu ga - . Tookyoo e iku kisya no déru tokoro wa dóko desu ka?
15. Sono kisya no déru teisyaba wa koko kara gótyoo kita no hóo ni arimasu.
16. Tugí ni déru kisya wa Tookyoo e ikimaséñ.
17. Kóñbañ, Tookyoo e iku tumori desu.
18. Ano básu wa Tookyoo e iku desyóo.
19. Sirimaséñ. Ano básu ni notta kotó wa arimaséñ.
20. Básu ni noru kotó wa kirai desu.
21. Mañnéñhitu ga irimasu. Anáta no o kasite kudasái.
22. Mañnéñhitu wa mótte imaséñ ga eñpitu wa sánboñ mótte imasu.
23. Kyóo, tegami o sañsituu káku tumori desu.
24. Kamí ga irimasu ka? Hái, gomai-gúrai irimasu.
25. Anáta ga káite iru aida ni watakusi wa tabako o nóñde kono zassi o yomimasyóo.
26. Kinoo tegami o káku hazu desita ga kakimaséñ desita.
27. Tomodati ga hutari uti e asobi ni kita kara káku koto ga dekimaséñ desita.
28. Hitóri wa okási o hitóhako motte kimasita.
29. Kudámono mo hitóhukuro motte kimásita ka? Iie, motte kimaséñ desita.
30. Dóozo tabako o hitóhako kudasai.
31. Anáta no ókusan ni átta koto wa árimaséñ.
32. Íma, uti ni iru kara issyo ni kaerimasyóo.
33. Musuko wa gakkoo e itte imásu ga súgu káette kuru desyoo.
34. Kore wa kánai desu.
35. Hazimete ome ni kakarimasu. Dóozo yorosiku.
36. Koko wa sízuka de kirei na tokoro desu née.
37. Musuko ga káette kuru to sízuka zya arimaséñ.
38. Inú to asobu toki wa sízuka zya arimaséñ.
39. Kyóodai ga nái kara itoko no Hánako to asobimasu.
40. Hánako wa ane no musumé desu.
41. Tokoya e itte kamí o katte moraitái desu.
42. Hige mo sótte moraimasyoo.
43. Kutú wa dékite iru desyoo ga íma tóri ni iku koto wa dekimaséñ.
44. Señtakumono o señtakuya e motte ikitái desu.
45. Tutumí o takusañ mótte ite mo arúite kaeritái desu.
46. Kimono ga yogoreta kara kírei na kimono ni kikaetái desu.

47. Íma huró ni háitte mo íi desu ka? Iie, hatizi made máttе kudasai.
48. Jtootó ni kutú o migaite moraimasyóo.
49. Áñmari sámuku nái kara gaitoo o kinákute mo íi desyoo.
50. Ima kite iru tyairo no yoohuku wa yogorete imasu ga señsyuu señtakuya e motte itta aói yoohuku wa máda dékite imaséñ.

List 2

1. Kyóo hóñya de hóñ o kaimasita.
2. Sañeñ sitizyuu góseñ desita.
3. Teñiñ ni góeñ yarimasita.
4. Oturi o itieñ nízyuu góseñ kuremásita.
5. Ikkágetu ni wa nañsyúukañ arimasu ka? Yoñsyúukañ arimasu.
6. Mokuyóobi kara Doyóobi made inaka de yasumimásita.
7. Tokei o mótte imasu ka? Hái, mótte imasu.
8. Gózi nízyuu happuñ máe desu.
9. Sáñzi zyuuroppuñ sugí desu.
10. Hatizi-hañ-góro desu.
11. Ano sirói takái tatémono wa náñ desu ka?
12. Sirimaséñ. Zyúñsa ni kiite mimasyóo.
13. Zyúñsa wa taitei soñna koto o sitte imasu.
14. Sitte íru desyoo ga watakusi wa Eigo ga dekínai kara kiku koto wa dekimaséñ.
15. Anó hito wa Nihoñgo wa dekimásu ga Eigo wa dekimaséñ.
16. Anáta wa Eigo ga dekíru kara anáta ga kiite kudasái.
17. Anáta wa Nihoñ no zyúñsa to hanásita koto ga arimásu ka?
18. Kono kádo ni tátte iru zyúñsa to hanásita koto ga arimásu.
19. Zyúñsa to hanásu koto wa kirai desu.
20. Kóñbañ Yokohama e káeru hazu da kara isóide kudasai.
21. Bíiru o íppai ikága desu ka?
22. Kyúuzi ga kúru mae ni tabako wa ikága desu ka?
23. Arígatoo gozaimasu ga watakusi wa tabako wa nomimaséñ.
24. Karita sáñsatu no zassi o kaesimásita ka?
25. Tomodati wa Tookyoo e ryokoo-suru tumori desu.
26. Watakusi no monó wa mittú no kabañ ni iremásita.
27. Késa, kudámono o hitóhukuro to okási o hutáhako kaimásita.

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28. Koko kara zidóosya o sáñdai míru koto ga dekimasu.
29. Itídai no zidóosya ni rokúniñ noru koto ga dekimasu.
30. Kyóo wa, séñ kyúuhyaku yóñzyuu rokúneñ Sitigatu nízyuu rokuniti desu.
31. Imootó wa kekkoñ-site imasu.
32. Imooto ni wa musuko ga hitóri arimasu.
33. Musuko no Tároo wa zyuunísai desu.
34. Tití wa señséi de tikáku no gakkoo de osiete imasu.
35. Gakkoo wa uti no tikáku ni aru kara taiheñ béñri desu
36. Taiheñ isogásii kara rokúzi made káette kónai desyoo.
37. Kore wa kirei na níwa desu nee.
38. Kisyá ya déñsya ga kono tikáku o tooránai kara taitei sízuka desu.
39. Tití wa máda káette inái kara káette kuru made niwa ni kosikákete imasyoo.
40. Háha ga nete iru kara sízuka ni arúite kudasai.
41. Asitá wa ása háyaku inaka e ikitái desu.
42. Okane o ageru kara kippu o katte kite kudasai.
43. Teisyaba e iku máe ni señtakumono o tótte kimasyoo.
44. Señtakumono wa dékite iru desyoo.
45. Karita yóñsatu no hóñ o tosyókañ e káesi ni ikitái desu.
46. Hitóri de inaka e iku tumori désu ka?
47. Tomodati mo issyo ni iku desyóo ga watakusi wa tomodati ga itté mo ikanákute mo iku tumori desu.
48. Kurói yoohuku o kite tyairo no kutú o hakimasyóo.
49. Kono waisyatu wa yogorete iru kara kirei na waisyatu ni kikaemasyóo.
50. Boosi wa kabútte ikimasu ga gaitoo wa kite ikanákute mo íi desyoo.